Immorality, Dis[illegible]

[illegible]

To the [illegible] of [illegible], and the [illegible] of the Law,

Containing a Compendium of [illegible] *Laws* [illegible] Force against Idlen[illegible] ness, [illegible] Drunkenness; Houses of [illegible] Games; profane [illegible] and [illegible] ing or acting in contempt of the [illegible] ment; disturbing of Ministers; [illegible] with the Name of God; absenti[illegible] Church; profanation of [illegible] [illegible] and [illegible]

With several Texts of Scripture prohib[illegible]

And a [illegible] Collection of the [illegible] God [illegible] Offenders in the [illegible] Vices [illegible] cheries.

Published for the Advancement of *Re*[illegible] *Manners*, [illegible] several [illegible]

By C. [illegible]

[illegible] Edition; To which is added [illegible] of the Act made the last Session of Parliament, [illegible] *the more effectual Suppressing of Blasphemy and Profaneness.*

Righteousness exalteth a Nation, but sin is a Reproach to any People, Prov. 14. 34.

LONDON, Printed for *John Harris* at the [illegible] in *Little Britain*, and *Andrew Bell* at the [illegible] and Bible in *Cornhill*. 1698.

Price 1 s.

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To the Honourable

PAUL FOLEY, Esq;

SPEAKER

OF THE

Honourable House of Commons,

And to the reſt of the

Honourable and Worthy Members of

that High Council of the Realm

now aſſembled in Parliament,

This COMPENDIUM is humbly

dedicated by

G. MERITON.

To the Honourable

PAUL FOLEY, ESQ.

SPEAKER

OF THE

Honourable House of Commons,

And to the rest of the

Honourable and Worthy Members of

that High Council of the Realm

now assembled in Parliament,

This COMPENDIUM is humbly

dedicated by

C. MERTON.

THE PREFACE TO THE READER.

Reader,

OUR Gracious Soveraign, King William, having observed the spreading growth of profane, vitious and profligate Debauchery and Immorality within this Realm; out of his devout and pious Zeal for the Honour of God, the advancement of true Religion, and the Credit and Welfare of this his Kingdom of England, in his most gracious Speech to both the Houses of Parliament, at the opening of this present Session, tells them, That he esteems it one of the greatest Advantages of Peace, that he shall now have leisure to rectify such Corruptions or Abuses, as may have crept into any part of the Administration during the War, and effectually to discourage Profaneness and Immorality.

And to that purpose his Majesty has not only issued out his Proclamation for the discouraging of all Debauchery, Profaneness and Immorality; and commanded the same to be read in every Church, and publick Chappel, four times in the year; but has also required all his Judges, Justices of the Peace, and other Magistrates and Officers, within their several Limits and

Juriſdictions, according to their ſeveral Powers and Authorities, to put the Laws made againſt Profaneneſs and Immorality, effectually in execution. And has likewiſe recommended the further Care of the more effectual ſuppreſſing Debauchery, Profaneneſs and Immorality, to the Conſideration of the Parliament, who have prepared a Bill for that purpoſe.

And every good Chriſtian ought devoutly to join with the Church in that Prayer appointed by her Liturgy, to be read for the Parliament when ſitting; That God would be pleaſed to direct and proſper all their Conſultations, to the advancement of his Glory, the good of his Church, the Safety, Honour, and Welfare of our Soveraign and his Kingdoms; that all things may be ſo ordered and ſettled by their Endeavours, upon the beſt and ſureſt Foundations, that Peace and Happineſs, Truth and Juſtice, Religion and Piety, may be eſtabliſhed among us for all Generations. *And as every one ought thus to pray; ſo alſo every individual Perſon within this Realm, ought* (as a Reverend and Grave Divine lately declared in his Pulpit) *according to his Capacity, and the Poſt he is placed in, to contribute his Help and Aſſiſtance towards the carrying on this great and pious work of Reformation. In compliance wherewith, and to manifeſt my good Will by contributing towards the carrying on this great and good Work, I have compil'd this* Eſſay *as a Compendium of the Laws now in force againſt Idleneſs, Profaneneſs, Drunkenneſs, Swearing*, &c. *and for the more effectual enforcing the Obſervation of the ſame. I have after the ſaid Laws, ſet down ſeveral Texts of Scripture againſt ſuch Sins: and after them (leſt ſome by their long continued wicked Courſes be ſo hardned in their Sins, that neither Law nor Goſpel will reſtrain them) I have given an Account of ſeveral exemplary Judgments of God, upon ſuch as have accuſtomed themſelves in the practice of ſuch profane Vices; in hopes that upon the peruſal thereof, ſuch as walk and tread in the ſame*

ſame Steps, may be brought to a ſight and ſenſe of their Sins, repent of their Wickedneſs, and reſolve to lead a new Courſe of Life.

There are ſome other Laws againſt ſuſpicious Perſons that walk by Night, and ſleep by Day, keep lewd Company, and frequent lewd Houſes. 39 Eliz. Ch. 4. 43 Eliz. Ch. 2. 7 Jac. 1. Ch. 4. *and againſt wandring Rogues,* 1 Jac. 1. Ch. 7. *But the other Vices aforementioned, being the cuſtomary and provoking Sins of the Nation, and theſe others laſt mentioned, not ſo common; and the Laws made againſt them not ſo properly falling under the Title of this Compendium, I have therefore purpoſely omitted the inſerting of them. And ſuch Readers as are deſirous to inform themſelves herein, may have recourſe to the ſeveral Statutes as they are here cited. But I ſhall proceed no further, only deſire that this ſmall Treatiſe may in ſome meaſure effect its intended purpoſe, and prove ſerviceable to the Publick; which is the hearty prayer of*

G. Meriton.

A Catalogue of the Authors Names out of whose Works the ſignal Examples of God's ſevere Juſtice, mentioned in this enſuing Treatiſe, are excerpted.

Abbot.
Anton. de Torquenda.
Auguſtinus.
Baxter.
Beadle.
Batman.
Baker.
Beard.
Bernard.
Beza.
Bolton.
Burton.
Clark, Camden.
Diſcipulus de Tempore.
Euſebius.
Fauconer.
Fox.
Gregory Tomonenſis.
German Hiſtory.
Heylin.
Heywood.
Johan. Wierus.
Johan. Funelius.
Lonicerus.
Luther.
Laertius.
Maginus.
Platina.
Perkins.
Quintus Curtius.
Socrates.
Spotſwood.
Speed.
Stawley.
Stow.
Teate.
Theatr. Hiſtoriarum.
Turner.
Twiſden.
Ward.

THE

THE Laws againſt Profaneneſs.

CHAP. I.

A ſummary Account of the Laws made againſt profuſe, idle, cuſtomary and expenſive Tipling; and againſt ſinful, cuſtomary and profane Drunkenneſs; and againſt keeping Places or Houſes of unlawful Games.

SOme of our Chronologers tell us, that the *Danes* were the firſt and principal Introducers and Promoters of the immoderate, profuſe and ſinful Vice of exceſſive Carouſing, Quaffing and Drinking, which by their Example did ſo influence the People of this Kingdom, that in a ſmall time it arrived to that height of Vanity, that *Edgar* the ſeventeenth King of the *Weſt-Saxons*, and firſt ſole Saxon Monarch of *England*, in order to the reſtraining and curbing the growth of the ſaid debauched Vanity and ſinful Vice, did ordain certain Cups or Pots, with Gages, Pins or Marks in them, and appointed a Penalty to be inflicted upon every one that ſhould preſume to drink beyond the limited Gage; which Ordinance of his poſſibly might in ſome meaſure abate the exorbitant Practice of this growing Wicked-

Wickedness; yet the Practice thereof was never wholly laid aside, especially in the times of Peace and Tranquillity.

And upon the Union of the Kingdoms of *England* and *Scotland*, by the Accession of King *James* the First to the Crown of this Realm, the Minds and Hearts of the People were so elevated with the prospect and great assurances they propounded to themselves of the future Tranquillity, Peace, Plenty, Happiness and great Prosperity that in all probability was thereby likely to ensue, that they thereupon became less industrious and laborious in their several Callings, Trades, Arts, Mysteries, Professions, and ways of getting their Livelihoods, and did much indulge themselves in the pleasant enjoyment of frequent and frolick Society, by them call'd Good-fellowship, which oft-times happened to be with such expence of Time and Money too, that many of their Families became much impoverished thereby: And the antient, true and principal use of Inns, Alehouses, and Victualing-houses being for the Receipt, Relief and Lodging of such People as are not able by greater quantities to make their Provision of Victuals, became common Tipling Houses, and places of Entertainment, and Harbour of lewd and idle People, to spend and consume their Money and their Time in lewd and drunken manner, contrary to the true meaning of the principal intended Purposes of such Houses, as the Parliament the first Year of King *James* the First observes.

"It is therefore enacted by the said Parliament, "1 *Jac. 1. chap. 9.* That if any Inn-keeper, Victualer or Alehouse-keeper within the Realm of "*England*, or Dominion of *Wales*, do permit or "suffer

" suffer any Person or Persons inhabiting or dwel-
" ling in any City, Town Corporate, Village or
" Hamlet within the said Realm or Dominions, where
" any such Inn, Alehouse or Victualing-house is or
" shall be, to remain and continue drinking or
" tipling in the same, other than such as shall be
" invited by any Traveller, and shall accompany
" him only during his necessary Abode there, and
" other than labouring and Handicrafts-men in Ci-
" ties and Towns Corporate, and Market Towns,
" upon the usual working days, for one hour at
" Dinner-time, to take their Diet in an Alehouse;
" and other than Labourers and Workmen which
" for the following of their Work by the day, or
" by the great, in any City, Town Corporate,
" Market-Town, or Village, shall for the time of
" their said continuing in work there, sojourn,
" lodg, or victual in any Inn, Alehouse, or Victu-
" aling-house, other than for urgent and necessary
" occasions to be allowed by two Justices of the
" Peace: That then every such Innkeeper, Victualer,
" and Alehouse-keeper, shall for every such Offence
" forfeit and lose the Sum of Ten Shillings of cur-
" rent Money of *England*, to the use of the Poor
" of the Parish where such Offence shall be com-
" mitted; the same Offence being view'd and seen
" by any Mayor, Bailiff, or Justice of Peace within
" their several Limits, or proved by the Oaths of
" two Witnesses to be taken before any Mayor,
" Bailiff, or any other head Officer, or any one or
" more Justice or Justices of the Peace, who are
" authorized to administer the same within the
" Limits of their Commission.

" The

" The ſaid Penalties to be levied by the Conſta-
" ble or Church-wardens of the Pariſh or Pariſhes
" where the Offence or Offences ſhall be committed,
" by way of Diſtreſs, to be taken and detain'd for
" the ſaid Forfeiture; and for default of Satisfaction
" within ſix days next enſuing, the ſame then to
" be preſently apprized and ſold, and the Surpluſage
" or Remainder over and above, to be deliver'd to
" the Party diſtrained: and for want of ſufficient
" Diſtreſs, the Offenders to be by the Mayor, Bai-
" liff, or other head Officer, or Juſtice or Juſtices
" of the Peace aforeſaid, committed to the common
" Goal, there to remain until the ſame Penalty be
" truly paid.

" If the Conſtable or Church-wardens neglect
" their Duty in levying, or in default of Diſtreſs,
" do neglect to certify the default of Diſtreſs, by
" the ſpace of twenty days then next enſuing, to
" the Magiſtrates aforeſaid, within whoſe Juriſ-
" diction the Offence is committed; then every
" Perſon ſo offending, ſhall forfeit for every ſuch
" default, the Sum of Forty Shillings, to the uſe
" of the Poor of the Pariſh where ſuch Offence
" ſhall be committed, to be levied by Diſtreſs
" and Sale of the Offender's Goods, by Warrant
" from any ſuch Magiſtrate within the Limits of
" their Juriſdictions reſpectively, under his Hand
" and Seal, if Payment be not made within ſix
" days next enſuing the taking of the ſaid Diſtreſs;
" and the Surpluſage (if any be) to be delivered to
" the Party diſtrained; and for want of ſufficient, the
" Conſtable or Church-wardens ſo offending, to be
" by ſuch Magiſtrate committed to the common
" Goal, there to remain until the ſaid Penalty or Pe-
" nalties be truly paid. Not-

Notwithstanding the Restraint put upon Inn-keepers, Victualers and Alehouse-keepers by the Act of Parliament aforementioned, and the Penalty to be incurred by them, for suffering Tipling in their Houses, the People did still continue their Bowsing, Tipling, and Carousing, which by little and little arrived to that height of Excess, that it usually ended (and does so still) in downright Drunkenness, and grew so habitual and practicable, that it was (and still is) even in a manner become an Epidemical Vice through the whole Realm: for Punishing and Suppressing of which odious Sin, in the fourth year of King *James* the First, an Act of Parliament was made, inflicting a Penalty upon Drunkards, and such as continue drinking in Ale-houses. In the preamble of which Act, the Parliament takes notice of several Sins occasioned by, and proceeding from Drunkenness, as appears by what follows.

Stat. 4 *Jac.* 1. *Ch.* 5. "Whereas the loathsom "and odious Sin of Drunkenness is of late years "grown into common use within this Realm, being "the Root and Foundation of many other enor-"mous Sins, as Bloodshed, Stabbing, Murder, Swear-"ing, Fornication, Adultery, and such like, to the "great dishonour of God, and of the Nation; the "overthrow of many good Arts, and manual "Trades; the disabling of divers Workmen, and the "general impoverishing of many good Subjects, a-"busively wasting the good Creatures of God:

"It is therefore Enacted, That all and every Per-"son and Persons that shall be drunken, and of the "same Offence of Drunkenness shall be lawfully "Convicted, shall for every such Offence forfeit and "lose five Shillings, to be paid within one Week

"next

" next after Conviction, to the hands of the Church-
" warden of that Parish where the Offence shall be
" committed, who shall be accountable for it to the
" use of the said Poor: and if the Persons convicted
" refuse or neglect to pay, then the same to be levi-
" ed of their Goods, by Warrant or Precept from
" the same Court, Judge, or Justices before whom the
" said Conviction shall be: And if the Offenders be
" not able to pay the Penalty, then to be committed
" to the Stocks for every Offence, there to remain
" by the space of six Hours.

" And if any Officer of the Place where the Of-
" fence shall be committed, upon a Precept sent to
" him, shall neglect his Duty in correcting the Of-
" fenders, or in due Levying the Penalties where Di-
" stress may be had, then the Officer so offending
" shall forfeit ten Shillings to the use of the Poor
" there, to be levied by Distress by any Person or
" Persons having Warrant from the Magistrate or
" Court where any Conviction shall be; and to be
" paid to the Church-wardens as before limited,
" who are to account for the same as aforesaid.

" And if any Person or Persons within this Realm
" of *England*, or Dominion of *Wales*, shall remain
" or continue Drinking, or Tipling, in any Inn,
" Victualing-house, or Ale-house, being in the
" same City, Town, Village, or Hamlet, wherein
" they dwell or inhabit at the time of such Drink-
" ing and Tipling, and the same being viewed or
" seen by any Mayor, or other head Officer, Jus-
" tice or Justices of the Peace within their several
" Limits, or duly proved in such manner and form
" as is limited in, and by the Act of Parliament,
" 1 *Jac.* 1. *Ch.* 9. aforementioned, except it be in

" such

" such Case or Cases as be tolerated or excepted in
" the said Act; That then every Person or Persons
" so offending shall forfeit for every such Offence,
" three Shillings and four Pence to the use of the
" Poor of the Parish where the Offence shall be
" committed, to be levied by Distress in such man-
" ner and form as is before appointed by this Act,
" for the levying the Penalty of five Shillings for
" being Drunk; and the Offender being unable to
" pay, and being lawfully Convicted, then any of
" the Magistrates aforesaid, or Court where any such
" Conviction shall be, may punish the Offender or
" Offenders, by setting them in the Stocks for every
" such Offence, by the space of four Hours.

" The Offences in this and the former mentioned
" Act, shall be inquired of, and presented before
" the Justices of Assize in their Circuits, Justices of
" Peace in their ordinary Sessions, and before the
" Mayor, Bailiffs, or other Head Officers of every
" City, or Town Corporate, who have Power to
" enquire of Trespasses, Riots, Routs, and such
" like Offences, and in every Court Leet; and
" such Proceedings to be had thereupon against such
" Offenders for their Conviction, as in such like Ca-
" ses is used by the Laws of the Realm, or Custom
" of the City, Town, or Place, where such Pre-
" sentment or Indictment shall be enquired of and
" found.

" And if any Person or Persons being once law-
" fully Convicted of the said Offence of Drunken-
" ness, shall after that be again lawfully Convicted
" of the like Offence of Drunkenness; Then for such
" second Offence, they shall be bound with two
" Sureties to the King's Majesty in one Recogni-
" zance,

" zance, or Obligation of ten Pounds, with Condi-
" tion to be from thenceforth of the good Behavi-
" our.

" All Conſtables, Church-wardens, Headboroughs,
" Tything-men, Ale-Conners, and Side-men, ſhall
" in their ſeveral Oaths incident to their Offices, be
" charged to preſent the Offences contrary to this
" Act.

" This Act is not to reſtrain the Eccleſiaſtical Pow-
" er or Juriſdiction, nor the Liberty of either of the
" Univerſities, but that they enjoy their Juriſdicti-
" ons, Rights, and Privileges.

" And if any Offender againſt the true Intent and
" Meaning of this Act, or any Branch thereof, hath
" been once puniſhed or corrected for his or her Of-
" fence, by any the Ways or Means before limited,
" he ſhall not be puniſhed or corrected for the ſaid
" Offence by any other Ways or Means.

" And none ſhall be puniſhed or moleſted for any
" Offence mentioned in this Statute, unleſs he ſhall
" be Indicted, Preſented, or Convicted for the ſame
" within ſix Months after ſuch Offence committed.

Then by another Act of Parliament, 7 *Jac.* 1. *Ch.* 10. It is Enacted, " That if any Perſon being an
" Alehouſe-keeper, ſhall be lawfully Convicted for
" any Offence or Offences committed againſt any of
" the Branches of the two before mentioned Acts of
" Parliament, that then every Perſon or Perſons ſo
" Convicted, ſhall for the ſpace of three Years next
" enſuing the ſaid Conviction, be utterly diſabled to
" keep any ſuch Ale-houſe.

The two Statutes firſt mentioned in this Chapter, made againſt Tipling and Drunkenneſs, requiring proof to be made by two Witneſſes, for the more eaſy Conviction of ſuch Offenders: It

It is by the Statute 21 Jac. 1. Cap. 7. Enacted, "That proof by one Witness shall be allowed and "taken for sufficient in that behalf, and the volun-"tary Confession (before any such Persons as by the "said Acts are authorized to minister the Oath) of "any Person offending either of the said Statutes, "shall suffice to convict the Person so offending; "and after such Confession, the Oath of the party "so offending, shall and may be taken, and be a "sufficient proof against any other offending at the "same time.

And it is further Enacted, "That if any Person or "Persons whersoever his or their Habitation or a-"biding be, shall at any time be found upon view, "or his own Confession, or proof of one Witness, "to be Tipling in any Inn, Ale-house, or Victual-"ling-house, such Person or Persons shall be within "the meaning of the said Statutes, as if such Person "had inhabited and dwelt in the same place, where "the said Inn, Ale-house, or Victualling-house is "or shall be, where he or they shall be found Tip-"ling, and shall incur the like Penalty; and the "same to be levied and disposed as in the said Act is "expressed, concerning such as there inhabit; and "the voluntary Confession of the Offenders (before "such as by the said Statutes are authorized to mi-"nister the Oath) shall suffice to convince them-"selves. And after such Confession, the Oath of "such Person or Persons so confessing, shall and may "be taken by such as by the said Act have Authority "to minister the said Oath, and shall be a sufficient "proof against any other offending at the same "time.

"And any Justice of Peace in any County, and
"any Justice of Peace or other Head Officer in any
"City or Town Corporate within their Limits re-
"spectively, shall have Power and Authority upon
"his own View, Confession of the party, or proof
"of one Witness upon Oath before him, to con-
"vince any Person of the offence on Drunkenness,
"whereby such Person so convict, shall incur the
"forfeiture of five Shillings for every such Offence;
"and the same to be levied, or the Offender other-
"wise punished, as in the Statute is appointed; and
"for the second Offence shall become bound to the
"good Behaviour, as if he had been convicted in
"open Sessions, any thing in the said former Act,
"4 Jac. 1. Ch. 5. to the contrary notwithstanding.

"And if any Person being an Alehouse-keeper,
"shall at any time be lawfully convicted for any Of-
"fence against any the Branches of either of the
"two former mentioned Statutes, according to the
"Alterations and Additions herein contained, against
"the true meaning of this Statute, then every Per-
"son so convict, shall for the space of three years
"next ensuing such Conviction, be utterly disabled
"to keep any such Ale-house.

"And Constables, Church-wardens, Headbo-
"roughs, Tything-men, Ale-conners, and Side-
"men, are to be charged in their Offices and Oaths
"to present all the Offences made in the Statute,
"1 Jac. 1. against Intruders, Haunting and Tipling
"in Inns, Ale-houses, and other Victualling-houses,
"according to the Alterations and Additions of the
"same in this Act contained.

There being no Penalty inflicted by the aforemen-
tioned Act upon the Inn-keeper, Alehouse-keeper or

Victualler that suffers Foreigners to Tipple in their Houses:

It is therefore 4 Car. 1. Ch. 4. Enacted, "That "every Inn-keeper, Alehouse-keeper, or Victual-"ler that shall permit or suffer any Person or Per-"sons, not inhabiting in the City, Town Corpo-"rate, Market-Town, Village, or Hamlet, where "such Inn, Ale-house, or Victualling-house is, to "Tipple in the said Inn, Ale-house or Victualling-"house, contrary to the true intent of any or either "of the aforesaid Statutes; the said Inn-keeper, "Alehouse-keeper, and Victualler so offending, shall "incur the same Penalty, and in such manner to be "proved, levied, and disposed as in the former Sta-"tute, 1 Jac. 1. Ch. 9. is appointed for permitting "such to tipple as dwell in the same City, Town "Corporate, Market-Town, Village, or Hamlet.

And it is also Enacted, "That the keepers of Ta-"verns, and such as do sell Wine in their Houses, "and do also keep Inns or Victualling-houses, shall "be taken to be within the said two former Statutes, "and also within this Statute.

If these Laws against inordinate and customary Tippling and Drunkenness, were duly and effectually put in Execution, it would not only be greatly to the Honour of God, but tend much to the Honour and Credit of this Realm: And might also prove very instrumental in the preventing many Families from Ruin, and becoming burdensom and chargeable to the Places where they live and are settled; for many ingenious Handicraft-men, and other laborious and working Persons, are so bewitch'd and charm'd with the love of strong Drink, that they earn with hard Labour all the

ther regard to their own Credit, nor any Charity, Love or Kindneſs for their poor Wives and Families, they embezle and ſpend at Night, in profuſe, idle, and inſatiable Tipling and Drunkenneſs, amongſt their debauched Comrades, when at the ſame time perhaps their poor Families at home are ready to ſtarve for want of Bread.

I ſhall therefore in the next Chapter acquaint theſe obſtinate, preſumptuous, and vitious Perſons, with ſome Texts of Scripture againſt theſe their ſinful Courſes, in hopes that the peruſal and ſerious Conſideration of them, may bring them to a ſight and ſenſe of their Wickedneſs, and work ſome Reformation in them.

But before I proceed to the next Chapter, I think it will not be amiſs if we give a brief Account here, of the Laws made againſt Keepers of Play-houſes and unlawful Games; of which Offences many Innkeepers, Alehouſe-keepers and Victuallers are guilty.

By the Statute 33 *H.8. Ch.9.* it is Enacted, "That "none ſhall keep or maintain any Houſe or Place of "unlawful Games, on pain of forty Shillings every "day. And none ſhall uſe or haunt ſuch places, on "pain of ſix Shillings and eight Pence every time.

"And it ſhall be lawful for every Juſtice of the "Peace in every County, and for head Officers in "Corporations, as well within the Liberties as "without, to enter and reſort into all ſuch Houſes "and Places, where ſuch unlawful Games are ſuſ-"pected to be uſed; and as well the Keepers there-"of, as the Reſorters thereto, to arreſt and impriſon "until they ſhall ſeverally give good Security at the "diſcretion of the ſaid Juſtices, or Officers, not to "uſe ſuch Games any more.

"Every

" Every Mayor, Sheriff, Bailiff, Constable, and other " head Officer within every City, Borough or Town, " shall make due Search as aforesaid, once every " Month at least, on pain to forfeit 40 *s.* for every " such Default.

" No Artificer or Journey-man, nor Husband- " man, Apprentice, Labourer, Servant at Husband- " ry, Mariner, Fisherman, Waterman, or Serving- " man, shall play at Tables, Tenis, Dice, Cards, " Bowls, Clash, Coyting, Logating, or any other " unlawful Game, out of *Christmas*, or then out " of his Master's House, or Presence, on pain of " twenty Shillings; and none shall play at Bowls " in open Places, out of his Garden or Orchard, on " pain of six Shillings and eight Pence.

" All Informations or Suits upon this Statute shall " be prosecuted within one year, and the Forfeitures " thereof, which happen within a Leet or Liberty, " shall be divided between the King and the Lord " thereof; and in all other Places betwixt the King " and the Prosecutor.

" Proclamation of this Act shall be made quar- " terly in every Market-Town, as also at every Gaol- " delivery, Assize and Sessions.

" Then lastly there is a Proviso, that this Act shall " not restrain a Servant (by his Master's License) " to play at Cards, Dice, or Tables, with the Mas- " ter himself, or other Gentlemen resorting to his " Master's House; and if the Master have Freehold of " an hundred Pounds *per Annum*, he may also li- " cense his Servant to play at Bowls or Tenis.

By the Statute 2 & 3 *Ph. & Ma. Ch.* 9. " All Li- " cences to keep Houses or Places of unlawful " Games shall be void. Before this Statute several

Persons used to obtain Placards, or Licences to keep common Gaming; so that by this Statute all such Licences are made void.

CHAP. II.

An Account of some Texts of Scripture, shewing the sad Consequences and Effects that attend the customary, sinful and profane practice of profuse Quaffing and Drunkenness.

SUCH Persons as neither the fear of the Law, respect to their own Credit, nor love to their Families, will reclaim or deter from their obstinate and presumptuous, sinful Progress in their profane Courses of customary, expensive, and profuse excessive Tipling, and inordinate Drinking, upon the perusal of these several Scripture-sentences following, may I hope be thereby induced and excited to follow a more frugal, vertuous and godly course of Living, and to abandon the charming *Delilah* of their beloved sinful Vice.

And they shall say unto the Elders of his City, This our Son is stubborn and rebellious, he will not obey our Voice, he is a Glutton and a Drunkard. And all the men of his City shall stone him with stones that he die; so shalt thou put evil away from among you, and all Israel *shall hear and fear.* Deut. 21. 20, 21.

Wine is a Mocker, strong drink is raging; and whosoever is deceived thereby is not wise. Prov. 20. 1.

Be

Be not among Wine-bibbers, among Riotous Eaters of Flesh. For the Drunkard and the Glutton shall come to Poverty, and drowsiness shall clothe a man with Rags. Prov. 23. 20, 21.

Who hath wo? who hath sorrow? who hath contentions? who hath hablings? who hath wounds without cause? who hath redness of Eyes? They that tarry long at the Wine, they that go to seek mixt Wine. Look not thou upon the Wine when it is red, when it giveth his colour in the Cup, when it moveth it self aright. At the last it biteth like a Serpent, and stingeth like an Adder. Prov. 23. 29, 30, 31, 32.

Wo unto them that rise up early in the Morning, that they may follow strong Drink, that continue until Night, till Wine inflame them. And the Harp and the Kid, the Tabrets and Pipe, and Wine are in their Feasts: but they regard not the Work of the Lord, neither consider the Operation of his Hands. Isa. 5. 11.

Wo unto them that are mighty to drink Wine, and Men of strength to mingle strong Drink. Isa. 5. 22.

Wo to the Crown of Pride, to the Drunkards of Ephraim, *whose glorious Beauty is a fading Flower, which are on the Head of the fat Vallies of them that are overcome with Wine. Behold, the Lord hath a mighty and strong One, which as a Tempest of Hail, and a destroying Storm, as a flood of mighty Waters overflowing, shall cast down to the Earth with the Hand. The Crown of Pride, the Drunkards of* Ephraim, *shall be troden under feet.* Isa. 28. 1, 2, 3.

Come ye, say they, I will fetch Wine, and we will fill our selves with strong Drink; and to morrow shall

be as this day, and much more abundant. Isa. 56. 12.

Then said the Lord unto me, Go yet, love a Woman (beloved of her friend, yet an Adulteress) according to the Love of the Lord toward the Children of Israel, who look to other Gods, and love Flagons of Wine. Hosea 3. 1.

Whoredom, and Wine, and new Wine take away the Heart. Hosea 4. 11.

Awake, ye Drunkards, and weep and howl all ye drinkers of Wine, because of the new Wine, for it is cut off from your Mouth. Joel 1. 5.

Woe to them that are at ease in Zion; that chaunt to the sound of the Viol, and invent to themselves Instruments of Musick, like David: That drink Wine in Bowls, and anoint themselves with the chief Ointments; but they are not grieved for the Affliction of Joseph. Amos 6. 1, 5, 6.

For while they be folden together as Thorns, and while they are drunken as Drunkards, they shall be devoured as Stubble fully dry. Nahum 1. 10.

Woe unto him that giveth his Neighbour Drink, and puttest thy Bottle to him, and makest him drunken also, that thou mayst look on their Nakedness. Habakkuk 2. 15.

How exceeding strong is Wine! it causeth all Men to err that drink it. And when they are in their Cups, they forget their Love both to Friends and Brethren, and a little after draw out Swords. 1 Esdr. 3. 18, 22.

Do that to no Man which thou hatest: Drink not Wine to make thee drunken: neither let Drunkenness go with thee in thy Journey. Tob. 4. 15.

A drunken Woman and a gadder abroad, causeth great

great Anger, and she will not cover her own shame. Ecclus. 26. 8.

Shew not thy Valiantness in Wine, for Wine hath destroy'd many: Wine drunken with excess, maketh bitterness of Mind, with brawling and quarrelling. Drunkenness increaseth the Rage of a Fool, till he offend; it diminisheth Strength, and maketh Wounds. Ecclus. 31. 25, 29, 30.

Therefore thou shalt say unto them, Thus saith the Lord of Hosts, the God of Israel, Drink ye, and be drunken, and spue and fall, and rise no more, because of the Sword which I will send among you. Jer. 25. 27.

But and if that evil Servant shall say in his Heart, My Lord delayeth his coming, and shall begin to smite his fellow Servants, and to eat and drink with the drunken: The Lord of that Servant shall come in a day when he looketh not for him, and in an hour that he is not aware of: And shall cut him asunder, and appoint him his Portion with the Hypocrites: there shall be weeping and gnashing of Teeth. Mat. 24. 48, 49, 50, 51. Luke 12. 45, 46.

And take heed to your selves, lest at any time your Hearts be over-charged with Surfeiting and Drunkenness, and Cares of this Life, and so that day come upon you unawares. Luke 21. 34.

Let us walk honestly as in the day, not in Rioting and Drunkenness, not in Chambering and Wantonness, not in Strife and Envying: But put ye on the Lord Jesus Christ, and make no Provision for the Flesh, to fulfil the Lusts thereof. Rom. 13. 13, 14.

But now I have written unto you, not to keep company, if any Man that is called a Brother be a Fornicator, or Covetous, or an Idolater, or a Railer,

or

or a Drunkard, or an Extortioner, with such an one, no not to eat. 1 Cor. 5. 11.

Know ye not that the wrightous shall not inherit the Kingdom of God? Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor effeminate, nor abusers of themselves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners shall inherit the Kingdom of God. 1 Cor. 6. 9, 10.

Now the Works of the Flesh are manifest, which are these, Adultery, Fornication, Uncleanness, Lascivousness, Idolatry, Witchcraft, Hatred, Variance, Emulation, Wrath, Strife, Seditions, Heresies, Envyings, Murders, Drunkenness, Revellings, and such like of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God. Gal. 5. 19, 20, 21.

And be not drunken with Wine, wherein is excess; but be filled with the Spirit. Ephes. 5. 18.

Therefore let us not sleep as do others: but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken, are drunken in the night. 1 Thess. 5. 6, 7.

It seems in the times of the Apostles, that Drunkards were possessed with some kind of Dread and Fear that attended the Guilt of their prostigate and vicious Lives, or else they were asham'd that their sinful Debaucheries should be publickly known, or apparently seen; For St. *Paul* tells the Thessalonians, *They that be drunken, are drunken in the Night.* But it appears otherwise now in our days and time. For,

Tempora

Tempora mutantur, & nos mutamur in illis.

Both Times and Men are chang'd, and alter'd quite.
Drunkards are drunk by Day as well as Night.

For these Champions of *Bacchus* are neither possess'd with Fear, nor are they asham'd even at Noon-day to expose themselves publickly and openly to the view of all People, in their debauch'd, profane, loathsom, abominable, sinful Disguises.

Lest therefore neither Law nor Gospel can stop such habituated and desperate Drunkards in the career of their profuse and sinful drunken Excesses, I shall in the next Chapter acquaint them with several signal and exemplary Judgments of God's severe Justice inflicted upon obstinate, desperate, presumptuous, daring, customary, profane, sinful Drunkards, in hopes that their serious Perusal and Consideration thereof may have some influence upon them, and prove a means to season them with some considerable measures of Religion and Piety.

And I hope they will take notice of that excellent saying of the Orator, *Lege historias* (says he) *ut fiat historia.* That they will read the following Histories with such deliberation, and apply them to effectually, that they may thereby prevent the displeasure of the Almighty, and prevent the like Judgments from falling upon their Heads, lest they become a History to after Ages themselves.

CHAP.

CHAP. III.

Of several exemplary Judgments, both Antient and Modern, Forreign and Domestick, of God's severe Justice inflicted upon customary, presumptuous, and profane sinful Drunkards.

DRunkenness is a Vice not fit to be named (says a learned Divine) much less to be practised amongst Christians; nay, we are forbid not so much as to look upon the Wine when it is red, when it sparkles in the Cup; or to rise up early in the Morning to follow drink that is strong, as appears by the places of Scripture before cited in the last preceding Chapter.

And we read that *Pittacus* the Mitelenian Philosopher, and one of the seven wise men of *Greece*, made a Law, that whosoever committed a Crime when he was drunk, should be punished double, both for the Offence committed, and also for being drunk. And *Solon* another of the seven wise men of *Greece*, and the famous Law-giver to the *Athenians*, ordained, that if any Prince were taken drunk, he should be put to death.

Noah that Holy Patriarch drinking too much Wine, not only discovered his own shame, but also was the occasion of the cruel Curse which the Lord sent upon the Posterity of *Cham*, which even to this day lieth hard upon them.

And *Lot* though he hated the Sin of *Sodom*, and escaped

escaped the Punishment thereof, yet being overcome with the Wine of the Mountains, he committed Incest with his own Daughters, and made a new *Sodom* of his own Family.

Balthasar rioting and revelling amongst his Whores, had the end of his Life and Kingdom denounced against him by a bodiless Hand, writing upon the Wall the Lord's Decree.

And whilst *Holofernes* besotted his senses with excess of Wine, and good Chear, *Judith* found means to cut off his Head.

Alexander the Great, having invited many of his Favourites and Captains to a Supper, propounded a Crown in reward to him that should drink most; so one in the Company swallowed up four Stears of Wine, being in value worth six hundred Crowns, and so won the Prize, but lost a greater Prize, (viz. his Life) for he survived not three days after; and one and forty of the rest that did strive with him for Conquest, dyed also to bear him Company at his Death, as they had done in the Frolick.

Alexander also himself was so addicted to the excess of drinking Wine, and was oft-times so distempered therewith, that sometimes he kill'd his Friends at the Table in his drunken fits, whom in sobriety he loved dearest.

Cyrillus a Citizen of *Hippon*, had a drunken Son, who in the midst of his Drunkenness, kill'd his own Mother great with Child, and his Father also that endeavoured to restrain his drunken Fury; and would have ravished his Sister, had she not strugled fore and made her escape, not without many wounds.

Three not far from *Huntington*, to my own knowledge (saith my Author) being overcharged with Drink, perished

perished by Drowning; when being not able to rule their Horses, they were carried by them into the main Stream, from whence they never came out again alive, but left behind them visible marks of God's Justice, for the Terror and Example of others.

Upon the Coasts of *Bohemia*, *Anno* 1551. five drunken men quaffing together, with horrible Blasphemies, profaned the Name of God; and the Picture of the Devil being painted on the Wall, they carouled Healths to him, to which the Devil answered immediately: and the next Morning all five were found dead, their Necks being broken, and squeez'd to pieces as though a Wheel had gone over them, Blood running out of their Mouths, Nostrils, and Ears, to the great Astonishment of the Beholders.

An Alewife in *Kesgrave* near *Ipswich*, who would needs force three Serving-men (that had been drinking in her House, and were taking their leaves) to stay and drink the three Outs before they went, that is, Wit out of the Head, Money out of the Purse, and Ale out of the Barrel; as she was coming towards them, with the Pot in her hand, was suddenly taken speechless, and sick, and her Tongue swoln in her Head, and never recovered her Speech, but died the third day after.

Two Servants of a Brewer in *Ipswich*, drinking for the Rump of a Turkey, and struggling in their Drink for it, fell into a scalding Caldron backwards, whereof one died presently, and the other lingringly and painfully, since my coming (says Mr. *Ward*) to *Ipswich*.

A Man coming home drunk, would needs go and swim in the Mill-pond; his Wife and Servants knowing he could not swim, perswaded him, and once got

him

him out of the Water, he the going in again, was drowned in the Pond.

In *Barnwel* near *Cambridge*, a lusty young man living at the sign of the *Plough*, with two of his Neighbours, and one Woman in their Company, agreed to drink up a Barrel of strong Beer; and drinking up the same, three of them died within four and twenty Hours, and the fourth hardly escaped after great Sickness.

A Butcher in *Hastingfield*, hearing the Minister inveigh against Drunkenness, being at his Cups in the Alehouse, fell a scoffing at the Minister and his Sermons; and as he was drinking, the Drink, or something in the Cup, got into his Throat and stuck so there, that he could neither get it up nor down, but was choaked therewith presently.

At *Tillingham* in *Dengy* Hundred in *Essex*, Three young men meeting to drink strong Waters, fell by degrees to half Pints, and one of them fell down dead in the Room; and the other two prevented by Company coming in, escaped not without much Sickness.

At *Bungy* in *Norfolk*, three coming out of an Alehouse in a dark Evening, swore they thought it was not darker in Hell it self: one of them fell off the Bridge into the Water and was drowned, the second fell off his Horse, and the third sleeping on the Ground by the River side was frozen to Death.

A Bailiff of *Hedley*, being drunk upon the Lord's Day at *Melford*, would needs get upon his Mare to ride through the Street, affirming (as the report goes, says my Author) that his Mare would carry him to the Devil; and his Mare casting him off broke his neck.

Company drinking in an Alehouse at *Harwich* in

the Night, over against one Mr. *English* Mayor of the Town, was by him once or twice desired to depart; and at length coming down, he took one of them, making as if he would carry him to Prison; who drawing his Knife, fled from him, and was three days after taken out of the Sea with the Knife in his hand.

At *Tenby* in *Pembrokshire*, a Drunkard being excessive drunk, broke himself all to pieces, from an high and steep Rock, in a most fearful manner; and yet the occasion and Circumstances of his fall so ridiculous, as I (says my Author) think not fit to relate, lest in so serious a Judgment, I should move laughter to the Reader.

A Glasier in *Chancery-Lane* in *London*, fell to a common course of Drinking, and being admonished by his Wife, and many of his Friends, to leave off his sinful Course; yet he presuming much of God's Mercy, continued in his sinful practise, till upon a time having overchatged his Stomach with Drink, he fell a vomiting, broke a Vein, lay two days in extream pain of Body, and sorrow of Mind, till in the end recovering a little Comfort, he died.

Four sundry instances of Drunkards, wallowing and tumbling in their Drink, and slain by Carts, I (says my Author) forbear to mention, because such Examples are so common and ordinary.

A Yeoman's Son in *Northamptonshire*, being drunk at *Wellingborough* on a Market day, would needs ride his Horse in bravery over the Ploughed Lands, so fell from his Horse and broke his Neck.

A Knight notoriously given to drink, carrying some Pales of Drink into the open Fields to make People drunk withal, being upon a time drinking with Company, a Woman comes in, delivering him

a

a Ring with this Posy in it, *Drink and Die*, saying to him, this is for you, which he took and swore, and within a Week after came to his end by drinking.

One of *Aylesham* in *Norfolk*, a notorious Drunkard, was drowned in a shallow Brook of Water, with his Horse. And one to my own knowledg in *Yorkshire* being drunk, as he was going home, fell down upon his Face into a very small running Water, and was drowned there, though the back side of his Head was all dry, and not covered with the Water.

Two examples (says Mr. *Ward*) have I known of Children that murdered their own Mothers in drink, and one notorious Drunkard that attempted to kill his Father; of which being prevented, he fired his Barn, and was afterwards executed.

A young Fellow of *North-Allerton* in *Yorkshire* being Drunk, and having some reproof given him by his Mother, he murdered her in her own House, upon a *Good Friday*, she having received the Sacrament that day, and being but come from the Church a little before.

At a Tavern in *Bread-street* in *London*, certain Gentlemen drinking Healths to their Lords, on whom they had Dependance, one desperate Wretch lays to the Tables end, lays hold of a Pottle Pot of Canary Sack, swears a deep Oath, What! will none drink a Health to my noble Lord and Master? and so setting the Pottle Pot to his head, drank it off to the Bottom, but was not able to rise up, or to speak when he had done, but fell into a deep snoring Sleep, and being removed, laid aside, and covered by one of the Servants in the House attending

tending the time of his waking, was within the ſpace of two hours irrecoverably dead.

A man in *Suffolk* overtaken with Wine, (tho never in all his Life before, as he himſelf ſaid a little before his Death, and others that knew him ſaid the ſame) yet going down a pair of Stairs, againſt the perſwaſion of a Woman (ſitting by him in his Chamber) he fell, and was ſo dangerouſly hurt, that he died ſoon after, not being able to ſpeak from the time of his Fall to his Death. I forbear, ſays my Author, to name the parties thus puniſhed for their Kindreds ſakes, yet living, ſays he.

In *Dengy* Hundred near *Maldon*, there fell out an extraordinary Judgment upon five or ſix that plotted a ſolemn Drinking at one of their Houſes, laid in Beer for the purpoſe; drunk Healths in a ſtrange manner, and all died thereof within a few Weeks after, ſome ſooner, and ſome later.

In *Auguſt* 1618, one *Thomas Allred* of *Godmanchoſter* in *Huntingdonſhire*, Butcher, an accuſtomed Drunkard, being entreated by a Neighbour to unpitch a load of Hay; and being at that very time in drink, leting his Pitchfork ſlip out of his hand, and ſtooping to take it up again, ſlipped from the Cart with his head downwards; his Fork ſtanding upright with the Tines, he fell directly upon them, which at once run him into the Breaſt, and ſtruck his Heart ſo, that he died ſuddenly.

And in *July* 1618. one *John Vintner* of *Godmanchoſter* Gardiner, a known Drunkard, and one that would profanely (eſpecially in his drink) ſcoff at Religion, and abuſe good men, fell from the top

of

of a Pear-Tree, and brake his Neck, and so died.

Manlius in his common Places, gives a Relation of three abominable Drunkards, who drank so long till one of them fell down stark dead; and yet the other two nothing terrified with such a dreadful example of divine Vengeance, proceeded on still in their vain presumptuous drinking, and poured the dead mans part into him, as he lay by them: So that the Text in the Prophet *Isaiah*, Chap. 5. ver. 12. might well be applied to them; *They regard not the work of the Lord, neither consider the operation of his Hands.*

St. *Ambrose* tells of one *Theotimus*, that being told by his Physicians, that much Quaffing would make him blind; *Vale Lumen Amicum*, said he:

Farewel dear Eyes, if ye can bear no Wine,
Then ye no Eyes shall henceforth be of mine.

So that he would rather lose his Sight than his Sin; his Soul than his Lust. And St. *Austin* brings in a Drunkard saying, *Malle se vitam quam vinum perdere*, he had rather lose his Life than his Wine.

We are told by a credible Author, That about eight Persons that were Citizens and Citizens Sons in the Country of *Sweden*, meeting together at a Tavern on a Sabbath-day morning, proceeded to that height, that they drank themselves drunk, and then began to blaspheme God, and scoff at the Minister, who advised them to leave drinking, and go to Church, and hear the Word of God preached; at which advice they did not only continue in mock, but continued on their drinking; but on a sudden the Devil coming in among them, in a Gentlemans Habit, and

drinking to them, for their Mouths in such a Fire, that these Drunkards not only became amazed thereat, but also after a miserable manner were all strangled to death.

A Soldier in *Salisbury*, in the midst of his Health-drinking and Carousing in a Tavern, drank a Health to the Devil, saying, that if the Devil would not come and pledg him, he would not believe that there was either God or Devil; whereupon his Companions being strucken with Horror, hasted out of the Room: and presently after hearing an hideous noise, and smelling a stinking Savour, the Vintner went up into the Chamber, and coming in, he missed his Guest, and found the Window broken, the Iron Bar in it bowed, and all Blood, but the man was never heard of afterwards.

A Vintner that accustomed himself to Swearing and Drunkenness, as he was upon a Lords-day standing at his Door, with a Pot in his Hand, to invite in Guests, there came suddenly such a violent Whirlwind, as carried him up into the Air, after which he was never more seen.

Zeno the Emperor was such a Drunkard, that he would often lie as one dead for many hours; so that he grew not only odious to all People, but even to his own Wife, who upon a time finding him in that case, caused him to be laid in a Tomb with a great Stone upon the top of it, whereby he was miserably pined to death.

Maginus reports, of *Fliolmus* King of *Goths*, that he was by his drunken Servants thrown headlong into a Vessel of Ale, and therein was drowned.

In *Glocestershire*, an horrid Parricide was committed by an ungracious Son being drunk, upon his Father whom he desperately slew.

The like unnatural Villany was committed by one *Purchas* an *Essex* Monster, upon the Body of his Mother, whom he likewise slew.

In the Parish of *Castle-Tarra*, in the County of *Cavan* in *Ireland*, a Gentleman when he met with jovial Company, used to drink Healths, and throw the Glasses against the Walls; he delighted also to contradict what Ministers deliver in their Sermons; and having heard one preach of the Benefits and Trial of a justifying Faith after Sermon he demanded of the Preacher, whether he could remove Mountains; if I could see you do that, then (said he) I would believe you had Faith, otherwise not; for does not the Gospel say, *If a Man have Faith but as a Grain of Mustard seed, he shall say to Mountains, be removed hence, and it shall be done.* But at length this Gentleman was stricken with the Small-pox, which got into his Throat in such manner, that he could not swallow nor let down a little Beer, to cool his excessive internal heat, wherewith being sore tormented, he broke out into these Expressions to an honest man that stood by, O *Thomas*, would I could now receive one of those Glass-fulls of Drink, which formerly I have thrown against the Wall in a frolick; and afterwards when he saw there was no remedy, but die he must, he said again, O that I now had Faith like a Grain of Mustard-seed; and a little after he deceased in the fifty seventh year of his Age.

We read of a Drunkard (says Mr. *Clark*) who in the midst of his Cups, sold his Soul to the Devil for a Tankard of Wine, and the Devil forthwith had his Bargain.

A certain young man that had devoted himself to a pious and retired course of Life, was much assaulted by the Devil by sundry Temptations, and pressed to make choice of one of these three Sins, once to be drunk, or to lie with his Neighbours Wife, or to kill his Neighbour; and the Temptation so far prevailed, that at last he chose the first, *viz.* once to be drunk, as deeming it the least Sin; but when the Devil had drawn him to that, at the same time both the other Sins were committed by him: For as St. *Bernard* observes, *Ad universa vel crudelitatis vel turpitudinis facinora perpetranda facilis invenitur via, cui nulla sobriæ mentis ratio, sed ebrietas dominatur.* When Drunkenness gets rule and dominion over a man, he is then easily drawn to commit any sort of Villany: so when the young man was gotten drunk, he then did not scruple to lie with his Neighbour's Wife, and to kill his Neighbour too.

A certain Drunkard whom I (says a godly Minister) knew very well, when he was in drink, quarrelled with his fellow-Servant, and after a few words knock'd him down with his Flail, and kill'd him at one blow; yet when he came to his Trial, by the help of his Friends he made a shift to escape the Halter, and came home again, and there he used to swear and curse, and drink at as high a rate as ever; but at last when he was in the same Yard, where he committed the aforesaid Murder, he fell down dead in a moment: and

I was (saith the same Minister) one of the first that saw him.

Mr. *Baxter* tells us a Story for a certain Truth; There is in *London* (saith he) an understanding sober pious man, oft one of my Hearers, who hath an elder Brother, a Gentleman of considerable Rank, who having formerly seemed pious, of late years doth oft fall into the Sin of Drunkenness; he oft lodgeth long together here, in this his Brothers House, and whenever he is drunk, and hath slept himself sober, something knocks at his Bed-head, as if one knocked on the Wainscot; when they remove the Bed, it followeth him; besides loud noises in other parts where he is, that all the House heareth. They have oft watch'd, and kept his Hands, lest he should do it himself; and his Brother has often told me, and brought his Wife (a discreet Woman) to attest it; who averreth moreover that she watching him, has seen his Shoes under the Bed taken up, and nothing touch them; they brought to me the man himself, and when we asked him how he dared to sin after such a warning, he had no excuse; but being a person of Quality, for some special reason, I (says Mr. *Baxter*) must not name him.

Nathaniel Butler was first addicted to Drunkenness, Gaming, Pinloining, and Fornication; before he committed that murder upon his Friend *John Knight* in *Milk-street*, *London*, 1657. for which he was afterwards condemned to the Gallows and executed.

Mr. *William Rogers* an Apothecary in *Stanbrook* in *Kent*, exceedingly much given to Drinking, and Sabbath-breaking, tho a young man of

a pleasing sweet Temper, was often admonished and perswaded by Mr. *Robert Abbot* Minister of the place to come to Church, but had often promised and failed. But one Lord's-day in the morning, when he said he was ready to come, he was taken sick and betook him to his Bed, but proving only an Ague, next morning he betook him to his old course again; next Week after the Messenger of Death came in earnest, Mr. *Abbot* addressed himself to him in his Chamber, with these words; O how often have you deceived God, your own Souls and me, and what is now to be done? I fear you will die, and then what will become of you! his Sickness prevailed, and there was too great a Fire kindled in his Breast to be smothered, it burned in his own Soul, and it lightned from his Heart and Lips into the Ears and Hearts of those about him: one while he cries out of his Sins, saying, I have been a fearful Drunkard, pouring in one draught after another, till one draught could not keep down another, I now would be glad if I could take the least of God's Creatures which I have abused, and have neglected my Patients which have put their Lives into my hands; and how many Souls have I thus murdered? I have wilfully neglected God's House, Service and Worship, and tho I purposed to go, God strikes me thus before the day of my promise comes, because I am unworthy to come amongst God's People. Again, another while he falls to wishing, O that I might burn a long time in that Fire, (pointing to the Fire before him) so I might not burn in Hell; O that God would grant me but one year, or a month, that the World might see with what an

Heart I have promised to God sometimes: O that God would try me a little, but I am unworthy. Another while to his Companions: Beware by me to forsake your wicked ways, lest you go to Hell as I must do; calls his young Servant, tells him that he had been a wicked Master to him, But be warn'd by me, says he, you have a Friend that has an Iron Furnace which burns hot and long; but if you give your self to my Sins, you shall be burned in the furnace of Hell, an hotter Furnace, millions of millions of Ages. The Minister propounding the Gospel-promises of the largest size, he cries it is too late, I must be burned in Hell: he stuffed him with Tears not to cast away his Soul, for *Christ died*, &c. he answered, he cast off Christ, and therefore must go to Hell; in short, at last in idleness of thoughts and talk he ended his miserable Life.

Anno 1576. *Tir-Owen*, the Irish Rebel in *Queen Elizabeth* time, was such a Drunkard, that when his Body was immoderately inflamed with drinking strong Drink and Usquebath, he used many times (as *Mr. Camden* reports) to be set in the Earth up to the Chin to cool himself.

A Gentleman whom I knew, having been at a Fair at *North-Allerton* in *Yorkshire* (a Town famous for strong Ale) and there having overcharged himself with that Liquor, as he was riding homewards, putting his Horse into a galloping pace, the Horse being in great heart and very mettlesome, and he not in a condition to guide him, having gotten about a mile from the Town, the Horse threw the Gentleman in the open High-way, and killed him with the Fall; for he died presently.

Another Person with whom I had been long acquainted, (he being Bailiff to the Lords of a Market-Town, where I kept their Courts several years) being full of strong Drink, and not able to govern his Horse, was in like manner slain with a fall from his Horse.

And one who lived in the same Town where I lived, having gotten too large a quantity of strong Drink, and riding his Horse into a River to pass over it, the Water at that time being very high, and scarce passable, and he not keeping the Horses head up against the current of the Water, when he came into the main Stream, being driven down the River, after a little while he parted from his Horse and was drowned.

And another of my Acquaintance, being invited by a Gentleman to the Tavern, and there drinking too freely; at his going homewards from the Tavern, on the back-side of the Town, coming to enter into his own Yard, he fell from off a little Bridg at the end of the Yard, with his Head downwards into a Ditch; and tho the Ditch were dry without any Water in it, and that he was missed, and found in a very short time, yet he was found dead, for the weight of his Body had choaked him.

A man being riding in the same Company that I was in, and being very full of strong Liquor, and clapping his Spurs to the Horses sides, the Horse run into a Ditch or Gutter with the man on his back; and riding along in the Gutter, a Tree in the Hedg over hanging the same, the Horse run the man's Head against the Tree, and beat out his Brains, and he fell down dead and never spoke one word;

of

of this sad Accident I was an Eye-witness, and see the man's Brains lying on the Ground.

And one who was a customary, profane Swearer, and a great Drinker, being gotten drunk at *North-Allerton* aforesaid, and desiring one of his Neighbours to let him ride home behind him; when they came near the Town where the Drunkard dwelt, he desired to alight from behind his Neighbour to ease himself; and so getting down, his Neighbour rid along the Street; and some Company coming not long after, found the man dead, lying in the Street with his Breeches about his Feet, in an unseemly and nasty manner.

A Mason who loved strong Drink too well, and was frequently drunk, one time lying down upon the ground to sober himself when he was drunk, he fell into a long Sleep, for he never awaked again, but was there found dead.

A Farmer who lived in *Cleveland* in *Yorkshire*, in the same Constablery where I have a small Estate, going with other of his Neighbours to pay his Tythe Rent to the Impropriator, who being a jovial boon, free man, was very liberal, and bestow'd great store of strong Ale on them. And this man having drunk too freely, had it seems got more than he was able to bear; for when he was got very near his own House, at his coming home, when he alighted from his Horse, it being in the Night, and dark, and he not able to guide himself, he staggered into a Pond close by the House, and not able to get out of it, was in the Morning found standing in the Pond, with his Back against the bank of the Pond, and up to the Knees in Water, and there starv'd to death. All

these

these eight last mentioned exemplary Judgments have fall'n within the compass of my own certain knowledg.

Drunkenness is a flattering Evil, a sweet Poison, a cunning *Circe* that bewitches the Soul, and destroys the Body; *Dolores gignit in capite, in stomacho, in toto corpore acerrimos.*

Dolours and grievous Pains, by Drunkenness, The Head, the Stomach, and whole man possesses.

At last (as *Solomon* observes) *it bites like a Serpent, and stings like an Adder.*

CHAP. IV.

A Compendium of the Laws made against profane, idle, customary Swearing and Cursing.

TIpling and excessive Drinking having obtain'd a kind and favourable Reception, and in a manner a general approbation within this Realm, as appears by the several Acts of Parliament (mentioned before in the first Chapter hereof) made for the restraining this exorbitant sinful Vice; the People in their Frolicks, and extravagant Cups, were apt and prone to fly out (one profaneness ushering in another) into sinful profane, desperate Swearing and Cursing, which by little and little began to be so very common and practicable, that the Parliament

ment of Vertue, taking notice thereof, and knowing that Prophane Swearing and Cursing is forbidden by the Word of God, they thereupon made an Act for the restraining the growth of this crying Sin.

For by the Statute of 21 *Jacob.* Cap. 21. it is Enacted, "That if any Person or Persons shall prophanely Swear or Curse; and that if any Person or Persons shall offend herein, either in the hearing of any Justice of the Peace of the County, or any Mayor, Justice of the Peace, Bailiff or Head Officer of any City, or Town Corporate, "where such offence is or shall be committed or "shall be convicted by the Oaths of two Witnesses, "or by Confession of the party, before any such "Justice of the Peace of the County, or Head Officer, or Justice of the Peace in the City, or Town-Corporate, where such offences shall be committed, (which Oath they have power to administer) That then every such Offender shall for "every time so offending, forfeit and pay to "the use of the Poor of the Parish, where the "offence is or shall be committed, the sum of "twelve Pence, to be levied by the Constable, "Church-wardens, and overseers of the Poor of "that Parish, by Warrant from such Justice of the "Peace, or Head Officer, by Distress, and sale of "the Offenders Goods, rendring to the party the "Overplus, and in default of such Distress, the "Offender, if he be above the age of twelve "Years, shall by Warrant from such Justice of the "Peace, or Head Officer, be set in the Stocks three "hours; but if the Offender be under that Age, "and shall not forthwith pay the said sum of

By "twelve

" twelve Pence, then he or she by such Warrant as
" aforesaid, shall be whip'd by the Constable, or
" by the Parent or Master in his presence.

" And if such Offender shall commence any Suit
" at Law, against any Officer, or other, for such
" distraining, sale of Goods, whipping, or set-
" ting in the Stocks, the Defendant, or Defendants,
" may plead the general Issue, and give the special
" matter in evidence to the Jury at the Trial; and
" if it be found against the Plaintiff, or Plaintiffs,
" or they are Nonsuited, then the Defendant, or De-
" fendants shall be allowed good Costs to be taxed
" by the Court.

" The Offence shall be complained of, and proved
" as aforesaid, within twenty days after the Offence
" committed.

And it is Enacted, " That this Act shall be read
" in every Parish-Church by the Minister thereof,
" upon the Sunday after Evening-Prayer, twice in
" the Year.

There being no Penalty inflicted upon Ministers by this Statute of the 1 *Jac.* 1. for the not reading thereof, it was therefore in most Churches very seldom, and in some Churches never read; and it being a long time since the making of this Law, and the Penalty appointed thereby to be paid by the Offenders very small, and proof by two Witnesses troublesom, it was therefore very seldom put in execution. So for the more effectual discouragement, and restraining of this spreading and catching, prophane Vice, another Act of Parliament has been made in the sixth and seventh years of his present Majesties reign, King *William* the third, something more severe, as appears by the Tenure thereof, hereafter following.

By

By the Statute of the 6 & 7 *Gul.* 3. *Ch.* 2. It is Enacted, "That if any Person or Persons shall profanely Swear or Curse in the presence and hearing of any Justice of Peace of the County, Riding, or Division, or of the Mayor or other Head Officer, or Justice of Peace for any City, or Town-Corporate, or by the Confession of the party offending before any such Magistrate where the said Offence shall be committed; that then for every such Offence, the party so offending, if a Servant, Day-labourer, common Soldier, or common Sea-man, shall forfeit and pay to the use of the Poor of the Parish where such offence is committed one Shilling, and every other Person two Shillings; and in case any of the Persons aforesaid, shall after Conviction offend a second time, such Person shall forfeit and pay double; and if a third time, treble the sum respectively by him or her to be paid for the first Offence.

"And upon neglect, or refusal of payment of the said Forfeiture, any Justice of Peace of the County, Riding, or Division, or Mayor, or other Head Officer, or Justice of Peace, for any City, or Town-Corporate, where the Offence is committed, shall have Authority, and are required to send his Warrant to the Constable, Tything-man, Church-warden, or Overseer of the Poor of the Parish where the Offence is committed, or where the Offender shall inhabit, thereby commanding them, or some or one of them, to levy by Distress, and sale of the Goods of the Offender, or Offenders, the sum so forfeited for the use of the Poor of the Parish as aforesaid: and for want of Distress, then every such Offender being above the age of six-

teen

" teen Years, shall by such Warrant as aforesaid be
" publickly set in the Stocks for the space of one
" Hour for every single Offence; and for any num-
" ber of Offences, whereof he shall be Convicted at
" one and the same time, then two Hours: and if
" the party offending be under the age of fifteen
" years, and shall not forthwith pay the said For-
" feiture, then he or she shall by Warrant as afore-
" said, be whip'd by the Constable, or by the Parent,
" Guardian, or Master of such Offender in the pre-
" sence of the Constable.

" And if any Justice of Peace, or chief Magis-
" trate shall wilfully, or wittingly omit the perfor-
" mance of his Duty, in the execution of this
" Act, he shall forfeit the sum of five Pounds, one
" moiety to the use of the Informer, to be recover-
" ed by Action, Suit, Bill, or Plaint, in any of
" his Majesties Courts at *Westminster*, wherein no
" Essoin, Protection, &c. shall be allowed, nor
" any more than one Imparlance.

" And if any Action or Suit shall be commenc'd,
" or brought against any Justice of Peace, Consta-
" ble, or other Officer, for any thing done in the
" pursuance of this Act concerning the said Of-
" fences, the Defendant in such Action may plead
" the general Issue, and give the special matter in
" Evidence; and upon a Verdict for the Defen-
" dant, or Non-suit of the Plaintiff, or Discon-
" tinuance, then the Defendant shall have treble
" Costs.

" No Person to be prosecuted or troubled for any
" Offence against this Statute, unless the same be
" proved and prosecuted within ten days next after
" the Offence committed.

" This

" This Act shall be publickly read four several " times in the Year, in all Parish Churches and " publick Chappels, by the Parson, Vicar, or Cu- " rate of the respective Parishes or Chappels, im- " mediately after Morning-Prayer, on four (veral " Sundays; that is to say, the Sunday next after " the four and twentieth day of *June*, the nine and " twentieth day of *September*, the five and twen- " tieth day of *December*, and the five and twenti- " eth day of *March*; under the pain of twenty " Shillings for every such Omission or Neg- " lect.

" And the Justice of Peace, Mayor, or other " Head Officer, shall register in a Book, to be " kept for that purpose, all the Convictions made " before him upon this Act, and the time of " making thereof, and for what Offence; and " shall certify the same to the next general Quar- " ter-Sessions of the Peace for the said County " or Place, where the Offences are committed, " to be there kept upon Record by the respective " Clerks of the Peace, to be seen without Fee or " Reward."

Altho some Persons accustomed to profane Swear- ing and Curling in their ordinary discourse and communication, may possibly evade the Punish- ments ordained and appointed by the aforementi- oned Laws, for such abominable wickedness: yet such daring presumptuous Sinners may be assured they cannot (without serious and unfeigned Repen- tance, and an absolute and total renouncing and forsaking of their Wickedness) escape the punish- ments threatned by Almighty God against such pro- voking Sins; and that they may not be ignorant

thereof, I shall in the next Chapter set down several proofs of Scripture to that purpose, in hopes that upon the perusal and serious Consideration thereof, their Consciences may be touched with the guilt of their profane debauched Wickedness.

CHAP. V.

Some Texts of Scripture, shewing the odiousness and danger of profane, customary Swearing and Cursing.

THOU shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his Name in vain. Exod. 20. 7. Deut. 5. 11.

He that Curseth his Father or Mother, shall surely be put to death. Exod. 21. 17.

Thou shalt not revile the Gods, nor curse the Ruler of thy People. Exod. 22. 28.

Thou shalt not swear by my Name falsly, neither shalt thou profane the Name of thy God, I am the Lord. Levit. 19. 12.

Thou shalt not curse the Deaf, nor put a stumbling block before the Blind, but shalt fear thy God: I am the Lord. Levit. 19. 14.

He that blasphemeth the Name of the Lord, he shall surely be put to death. Levit. 24. 16.

Every one that curseth his Father or his Mother, shall be surely put to death; he hath curst his Father or his Mother, his Blood shall be upon him. Lev. 20. 9.

Curst

Cursed is he that curseth his Father or his Mother. Deut. 27. 16.

The Ungodly is so proud that he seeketh not after God, neither is God in all his Thoughts. His Mouth is full of Cursing, Deceit, and Fraud; under his Tongue is Ungodliness and Vanity. Psal. 10. 4, 7.

For the sin of their Mouth, and for the words of their Lips, they shall be taken in their Pride, and why? Their Preaching is of Cursing and Lies. Psal. 59. 12.

Their device is only how to put him out whom God will exalt; their delight is in Lies; they give good words with their Mouth, but curse with their Heart. Psal. 62. 4.

His delight was in cursing, and it shall happen unto him; he loved not blessing, therefore shall it be far from him. He clothed himself with Cursing, like as with a Raiment; and it shall come into his Bowels like Water, and like Oil into his Bones. Psal. 109. 16, 17.

The wicked is snared by the Transgression of his Lips; but the just shall come out of Trouble. Prov. 12. 13.

A wholesom Tongue is a Tree of Life, but perverseness therein is a breach in Spirit. Prov. 15. 4.

A man's Belly shall be satisfied with the fruit of his Mouth, and with the increase of his Lips shall he be filled. Death and Life are in the power of the Tongue, and they that love it shall eat the Fruit thereof. Prov. 18. 20, 21.

Whose Curseth his Father or his Mother, his Lamp shall be put out in obscure Darkness. Prov. 20. 20.

Whoso keepeth his Mouth and his Tongue, keepeth his Soul from Trouble. Prov. 21. 23.

As the Bird by wandring, as the Swallow by flying, so the Curse causeless shall not come. Prov. 26. 2.

There is a Generation that curseth their Father, and doth not bless their Mother. Prov. 30. 11.

Suffer not thy Mouth to cause thy Flesh to sin. Eccles. 5. 6.

Curse not the King, no not in thy Thought; and curse not the rich in thy Bed-chamber: For a Bird of the Air shall carry the Voice, and that which hath Wings shall tell the matter. Eccles. 10. 20.

For the Land is full of Adulterers; for because of swearing the Land mourneth, the pleasant places of the Wilderness are dried up, and their course is evil, and their force is not right. Wherefore their way shall be unto them as slippery ways in the Darkness, they shall be driven on and fall therein: for I will bring evil upon them, even the year of their Visitation, saith the Lord. Jer. 23. 10, 12.

By swearing and lying, and killing and stealing, and committing Adultery, they break out, and Blood toucheth Blood. Hosea 4. 2.

For Wisdom is a loving Spirit, and will not acquit a Blasphemer of his words; for God is witness of his Reins, and a true beholder of his Heart, and a hearer of his Tongue. Therefore he that speaketh unrighteous things cannot be hid, neither shall Vengeance when it punisheth pass by him. For inquisition shall be made into the counsels of the Ungodly, and the sound of his words shall come unto the Lord, for the manifestation of his wicked Deeds. Wisd. 1. 6, 8, 9.

The

The Blessing of the Father establisheth the Houses of Children, but the Curse of the Mother rooteth out Foundations. Eccles. 3. 9.

Then said he unto me, This is the Curse that goeth forth over the Face of the whole Earth: for every one that stealeth shall be cut off as on this side according to it: and every one that sweareth shall be cut off on that side according to it. I have brought it forth, saith the Lord of Hosts, and it shall enter into the House of the Thief, and into the house of him that sweareth falsly by my Name: and it shall remain in the midst of his House, and shall consume it with the Timber thereof, and the Stones thereof. Zech. 5. 3, 4.

Accustom not thy Mouth to Swearing, neither use thy self to the naming of the Holy One. A man that useth much Swearing, shall be filled with Iniquity, and the plague shall never depart from his House: if he shall offend, his Sin shall be upon him: and if he acknowledge not his Sin, he maketh a double Offence: and if he swear in vain, he shall not be innocent, but his House shall be full of Calamities. Eccles. 23. 9. 11.

But I say unto you, Swear not at all, neither by Heaven, for it is God's Throne; nor by the Earth, for it is his Foot-stool, neither by Jerusalem, for it is the City of the great King: Neither shalt thou swear by thy Head, because thou canst not make one Hair white or black. But let your Communication be, yea, yea, nay, nay: for whatsoever is more than these, cometh of evil. Matth. 5. 34, 35, 36, 37.

For God commanded, saying, Honour thy Father and thy Mother: and he that curseth Father or Mother, let him die the Death. Mat. 15. 4.

Their Throat is an open Sepulchre, with their Tongues they have used Deceit, the poison of Asps is under their Lips. Whose Mouth is full of Cursing and Bitterness. Destruction and Misery are in their ways. There is no fear of God before their Eyes. Rom. 3. 13, 14, 16, 18.

Let bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice. Ephes. 4. 31.

The Tongue is a Fire, a world of Iniquity; it defileth the whole Body, and setteth on fire the course of Nature, and is set on fire of Hell. It is an unruly Evil, full of deadly Poison. Therewith bless we God, and therewith curse we Men, which are made after the similitude of God. Out of the same Mouth proceedeth Blessing and Cursing: my Brethren these things ought not so to be. James 3. 6, 8, 9, 10.

But above all things, my Brethren, swear not, neither by Heaven, neither by the Earth, neither by any other Oath, but let your yea be yea, and your nay nay, lest ye fall into Condemnation. James 5. 12.

If any idle, debauched Swearers and Cursers be so emboldned in their profane customary Wickedness, as that after the reading or hearing of these before-mentioned places of Scripture, they shall still dare to proceed and run on in their wilful wicked sinful Courses; I shall for their further Caution, in this next following Chapter, give them a brief relation of several signal instances of God's severe wrath and displeasure against such Wickedness, manifested by the fearful, terrible, and amazing Judgments which he hath several times signally inflicted upon such profane sinful wretches.

And

And I hope upon the perusal and consideration of the following exemplary Punishments inflicted by God upon others, that all customary, common Swearers and Cursers will lay it to heart, and that we may find that of the Prophet *Isaiah* manifested in them; *When thy Judgments are in the Earth, the inhabitants of the World* (saith the Prophet) *will learn Righteousness.* Isa. 26. 9.

It was an excellent saying of the Poet, *Exemplis alterius qui sapit, ille sapit*; He is a wise man indeed that learns Wisdom by the Example of others: and the saying is often found true, *Magis emuemur quid fecerit Jupiter, quam quid docuit Plato.*

More by Example oft reclaimed be,
Than are by Precept, and smooth Oratory.

CHAP. VI.

Of several signal, fearful, and amazing Judgments of God's severe Justice, inflicted upon customary profane and presumptuous Swearers and Cursers.

EARL *Godwin* justifying himself before King *Edward* the Confessor, about King *Alfred*'s Death, prayed to God that if he were any way guilty of it, he might never swallow down one morsel of Bread; and thereupon by the just judgment of God, he was choaked by the first Morsel he offered to eat.

We find mention made by a good Author, of a wicked wretch in *France*, among the People call'd *Averis*, that forswearing himself in an unjust cause, had his Tongue so tied immediately upon it, that he could not speak, but roar; and so continued till by earnest Prayers and Repentance, the Lord restored to him the use again of that unruly and sinful Member.

Narcissus Bishop of *Jerusalem*, a man famous for his Vertues, and sharpness in reproving and correcting Vice, was accused falsly and maliciously of Unchastity, by three Sons of *Belial*; The first profanely said, If I lie, I pray God I may perish by Fire. The second, If I speak ought but Truth, I pray God I may be consumed by some filthy and cruel Disease. The third, If I accuse him falsly, I pray God I may be deprived of my sight, and become Blind. Thus tho the Honesty and Chastity of *Narcissus* was so well known to all the Faithful, that they believed not what the Varlets attested; yet the good Bishop moved with grief of his Accusation, and partly with the desire of quietness from worldly Affairs, forsook his Bishoprick, and lived in a Desart for many Years. But these wicked Wretches by their deaths, witnessed his Innocence, which by their words they had so much impugned; for the first had his House set on Fire so suddenly, and in such a violent and extraordinary manner, that he perished in the Flames, with all his Family and Progeny. The second languished away with a tedious infectious Disease, that spread his Body all over. The third seeing the woful ends of his Companions, confessed all their Villany; and sadly lamenting his woful Case, and wicked Crime, persisted so long

long in a continued course of Weeping, till both his Eyes were out. And thus God in his Judgment sent upon each of them their wishes, and thereby manifested the innocency of the good Bishop, and cleared him from Shame and Obloquy.

A Fellow hearing profane Cursing and Swearing condemned in the Pulpit by a learned Preacher, and that it never escaped Punishment, said in a bravery, I have oft forsworn my self, and yet my Right-hand is not a whit shorter than my Left; which words he had scarce uttered, when presently such an Inflammation arose in his Hand, that he was constrained to go to a Surgeon and get it cut off, lest it should infect his whole Body; and so his Right-hand became shorter than his Left, in recompence of his Perjury which he so highly esteemed of.

In the Town of *Ratisbon*, a certain Passenger coming into an Inn, gave a Budget with a good sum of Money therein, to his Host to lay by; but when he demanded it again at his going away, the Host deny'd it, and gave him bad Language with many Mocks and Taunts. The Traveller call'd him before a Judge, but having no Witnesses, desired to have him sworn, which he without scruple offered to do, and wished he might go to the Devil, if ever he received or concealed such a Budget. But the Passenger as he was going out, meets two men, and being informed by him of the matter, offer him their Assistance, and returned back again to the Judge: these two unknown Persons testified that the Budget was delivered to the Host, and that he had hid it in such a place, at which the

Host

Host became astonished, and by his countenance and gesture discovered his Guiltiness; whereupon the Judg resolved to send him to Prison, but the two unknown Witnesses (who were indeed Fiends of Hell) began to say, you shall not need, for we are sent to punish his Wickedness; and having so said, they hoisted him up into the Air, where he vanished with them, and was never after found.

In the reign of Queen *Elizabeth*, there was in the City of *London*, one *Ann Averyes* a Widow, who forswore her self for a little Money that she was to pay for six pound of Tow, at a Shop in *Woodstreet*; and being suddenly surprized with the Justice of God for this Wickedness, she immediately fell down speechless, and cast up at her Mouth in great abundance, and with an horrible stink, that matter which by Nature should have bin voided downwards, and so died.

There was a profane wretch in *Germany*, that almost at every word he spake, the Devil was at one end of it; if walking he chanced to tread awry and stumble, presently the Devil was in his Mouth: and notwithstanding the many Reproofs he had from his Neighbours, with serious advice to correct and amend so detestable a Vice, yet all was in vain; for continuing this his presumptuous Wickedness, and damnable custom, as he was passing over a Bridg, he fell down, and in his fall uttered these words, Hoist up with an hundred Devils; which he had no sooner spoken, but the Devil whom he call'd for so oft, was at his Elbow to strangle him.

In

In the year 1571. at *Megalopolis* near *Vollaster*, at the Feast of *Pentecost*, the People being set on Drinking and Carousing, a Woman in the Company, commonly named the Devil in her Oaths, till at length he being so often call'd on, came on a sudden and carried her through the Oak aloft in the Air, before them all, who ran out astonished, to see whither he would transport her; and seeing her hanging in the Air for a while without the Town, at length she fell down dead to the Ground.

About the same time there lived one that was both a monstrous Swearer, and also otherwise very vicious, who tho he was frequently admonished to forsake his customary Swearing, and to amend his Life, yet it was all but lost labour, for he would not at all listen thereunto. And the Pestilence being on a time in the City, he became infected therewith, and thereupon he withdrew himself apart, with his Wife and a Kinswoman into a Garden he had; and the Ministers coming to admonish him, and exhort him to Repentance, he was so far from being touched in Conscience, or any ways moved with their godly Admonitions, that he strove rather to harden himself more and more in his Wickedness. And being one day swearing and denying God, and giving himself to the Devil, and calling for him with vehemency, the Devil came and snatched him up presently, and heaved him up into the Air, his Wife and Kinswoman looking on, and seeing him fly over their Heads, he was never afterwards seen any more.

A Popish Priest on a time thundring out bitter Curses in the Pulpit against *Luther*, wished if *Luther*'s Doctrine was true, that a Thunder-bolt might

might strike him to death; three days after a mighty tempest of Thunder and Lightning arising, the Priest ran to the Altar into the Church, and fell to his Prayers; but the Vengeance of God found him out and his Hypocrisy, so that he was strucken in a manner dead with the Lightning; but coming to Life again, as they led him homewards through the Church-yard, another flash so scorch'd him, that he was burnt from the crown of his Head, to the sole of the Foot, as black as a Shoo, so that he died with the manifest mark of God's Vengeance upon him.

Beza reports, that he knew a man in *France* of good parts, well instructed in Religion, and a Master of a Family, who in his anger Cursing, and bidding the Devil take one of his Children, had presently his wish, for the Child was possessed immediately with a Spirit; from which tho by the frequent and continual Prayers of the Church, he was at length released, yet before he came to his perfect Health he died.

The like hapned to a Woman whom her Husband in anger devoted to the Devil with bitter Curses; whereupon Satan assaulted her presently, and deprived her of her Wits, so that she could never be recovered.

Another example, saith the same Author, hapned to a Perjurer that wittingly and wilfully forswore himself, to the end to prejudice and deceive another; but he had no sooner made an end of his false and wicked Oath, but a grievous Apoplex seized him, so that without speaking any one word afterwards he died within a few days.

A decrepit Romish Priest being by the help of others heaved and lift up into the Pulpit, and shooting the Text out of 1 Cor. 11. concerning the Lord's Supper, and taking occasion to defend the Papistical errors of the Mass, he used these or the like blasphemous Speeches, O *Paul, Paul*, if this Doctrine touching the receiving the Sacrament in both kinds be true, and if it be a wicked thing to receive it otherwise, then I with the Devil would come to take me: and then (turning himself to the People) if the Pope's Doctrine concerning this point be not true, then I am the Devil's bond-slave; neither do I fear to pawn my Soul upon it. These and many other blasphemous words he used, till the Devil came indeed, in the likeness of a tall man, black and terrible, sending before him such a fearful noise and such a wind, that the People fearing the Church falling on their Heads were greatly amazed; but he not able to hurt the rest, took away the old lame Priest, being his devoted Bond-slave, and carried him so far, that he was never after heard of.

In the year 1556. at St. *Gallen* in *Helvetia*, a certain man that earned his living by making them rough foul Linen against the Sun, entring a Tavern, tasted so plentifully of the juice of the Grape, that he vomited out terrible Curses against himself and others; amongst the rest he wished if ever he went into the Fields to his old Occupation, that then the Devil might come and break his Neck; yet notwithstanding his late words, and this his profane and wicked Execration, after sleep had conquered his drink, and sobriety restored his Senses, he went again to his Trade, remembring his late words, but little regarding them: but however the Devil attended upon

tended him at his appointed hour, in the likeness of a big swarthy man, and asked him if he remembred his promise, the Vow which he made the day before, and if it were not lawful for him to break his Neck; and so struck the poor trembling man over the Shoulders, that his Feet and his Hands presently dried up, and there he lay not able to stir, till by help of men he was carried home, the Lord not giving the Devil so much power as he wished himself, but yet permitting him to plague him on this sort, for his Amendment, and our Example.

Henry Earl of *Schwartzburgh*, through a corrupt custom, used commonly to wish that he might be drowned in a Privy; and as he wished, so it hapned unto him, for he was so served, and murdered at St. *Peter's* Monastery in *Erford*, in the year of our Lord 1148.

The like befel a young Courtier at *Mansfield*, whose custom was in any earnest Asseveration to say, the Devil take me if it be not so; so the Devil took him indeed, whilst he slept, and threw him out at a high Window; where tho by the goodness of God, he caught no great harm, yet he learnt by experience to bridle his Tongue from all such cursed Speeches, this being but a taste of God's Wrath that is to fall upon such wretches.

A Woman giving her self to the Devil, both Body and Soul, did use most horrible Cursing and Oaths, both to her self and others usually at all times, and in a more effectual manner at a certain Wedding: and the People exhorting her to leave off her sinful course of Life; yet she not regarding their advice, continued in her profane wicked progress, till all the People were set at Dinner, and very merry,

merry, and then the Devil came in Person and transported her into the Air before them all, with most horrible outcries and roarings, and in that manner carried her round about the Town, so that the Inhabitants were very terribly afraid; and then he tore her in four pieces, leaving in several Highways a quarter, that all that came by, might be witnesses of the Punishment, and then returning to the Marriage, threw her Bowels on the Table before the Mayor of the Town, with these words, Behold these dishes of Meat belong to thee, whom the like destruction awaiteth, if thou dost not amend thy wicked Life.

There is mention made in *Luther's* Conferences, that divers Noble-men being striving together at an Horse-race, in their Course, cried *The Devil take the last*; and the last being a Horse that broke loose, the Devil hoisted him up into the Air, and took him clean away.

We read of a certain man that provided a sumptuous Supper, and none of his invited Guests coming to it, he in a great Passion and Heat said, If none of them will come, then let all the Devils in Hell come; and presently came a number of those hellish Fiends, whom he not discerning from men, coming to welcom and entertain them, when he took them by the Hands, he perceiving Claws instead of Fingers, he was most terribly amazed, and ran out of Doors with his Wife, and left none in the House but a young Infant and a Fool sitting by the Fire, whom the Devils had no power to hurt, neither any Body else, but devoured up the Victuals, and so departed.

One

One *Hacker* of *Oundle* in *Northamptonshire*, used in his earnest talk, to curse himself in this manner, If it be not true, then let a visible confusion come upon me, which afterwards happened to him; for falling into abominable Errors, he call'd himself Christ and Judg of the World, for which he was hanged in the 33d year of Queen *Elizabeth* in *Cheapside*, London.

At *Witeberg*, before *Martin Luther*, and divers Learned men, a Woman whose Daughter was possessed by a Spirit, confessed that by her curse, that plague was faln upon her Child; for being angry at a time, she bid the Devil take her; and no sooner spoken the words, but the Devil did take her indeed, and possessed her in a most strange manner.

And a Woman of *Neuburg* in *Germany*, cursing her Son in her angry Passion, prayed to God she might never see him again return alive, which came to pass that very day; for he bathing himself in the Water was drown'd, and never returned to his Mother alive, according to her ungodly wish.

Also another Woman in *Asturga*, in her rage cursed one of her Sons with detestable Maledictions, giving him to the Devils of Hell, and wishing they would fetch him out of her presence, with many other horrible Execrations: this being about ten of the Clock at Night, and the night being very dark, the Boy growing fearful hearing his Mother curse so, went out into a little Court behind the House, from which place he was presently hoised up into the Air, by men in shew of grim Countenance, great Stature, and loathsom and horrible Gesture, but indeed cruel Fiends of Hell, and that with such swift-

ness (as the Boy [illegible]) that it was not possible as he thought for an[illegible] to fly so fast; and lighting down amongst certain Mountains amongst Bushes and Briers, was trailed through the thickest of them, and so torn and rent not only in his Clothes, but also in his Hands and Face, and almost all his whole Body; at last the Boy remembring God, and beseeching his merciful Favour and Assistance, the cruel Fiends brought him back again through the Air, and put him in at a little Window into a Chamber in his Father's House, where after much search and grief for him, he was found in this miserable Condition, and almost distracted; and thus tho they had no power to deprive him of his Life, yet the Lord suffered them to afflict the Parents in the Son, for the good of both if they belonged to God.

But above all, (says my Author) this is most strange which happned in a Town of *Messina*, *Anno* 1552. when a cholerick Father seeing his Son slack about his Business, wished he might never stir from that place; which was no sooner said, but it was done, and his Son stuck fast in the place, and could not by any means possible be removed, no not so much as to move or bend his Body, till by the prayers of the Faithful his pains were somewhat mitigated, tho not remitted; three years he continued standing with a Post at his back for his ease, and four years sitting, at the end whereof he died: nothing weakned all this while in his Understanding, but professing the Faith, and not doubting of his Salvation in Christ Jesus. When any asked him at any time how he did? his usual answer was, that he was fastned of

God, and that it was not in mans Power, but God's Mercy to release him.

Mr. *Fox* in his Acts and Monuments, makes mention of a certain young Gallant that was a monstrous Swearer, who riding in the Company of divers Gentlemen, began to swear and most horribly blaspheme the Name of God; and one in the Company telling him that he must one day answer for it, he in a great huff said, Why takest thou thought for me? take thought for thy Winding-sheet. Well says the other, amend, for death gives no warning; and as soon comes a Lambs-skin to the Market as an old Sheeps. Gods wounds (said he) care not thou for me, raging still on this manner worse and worse, till at length as they past on their Journey, they came riding over a great Bridg; upon which the Gentleman Swearer spurred his Horse, so that he leapt clear over the Battlement with the man on his Back, who as he was going, cry'd, Horse and Man and all to the *Devil*.

In *August* 1629. one *Thomas Wilson* Labourer, a known and common Swearer and Blasphemer of God's Name by Oaths and Curses, and much given to drink to excess, upon a slight occasion moved to displeasure against his Wife, and not daring to do much violence to her, turned it upon himself, and with his Knife stabb'd himself and so died, many of his Friends and Neighbours being present.

Sir *Jervase Elwayes* Lieutenant of the *Tower of London*, when he was hanged on *Tower-hill*, for being Accessary in the poisoning of Sir *Thomas Overbury* his Prisoner, confessed, that as his playing at

Cards and Dice, he had often wished that he might be hang'd if it were not so and so, and therefore (says he) this shameful death is justly come upon me.

Anno 1603. A man that dwelt in *Wimble-Stafford* in *Cheshire*, seeing two godly Persons going in the Highway near to him, said to one that was with him, I will dance, and swear, and swagger, to anger yonder Puritans; and so he did to their great Grief, but presently the revenging hand of God fell upon him; so that immediately he was strucken with Sickness, was carried home in a Cart, and three days after he died in a most fearful manner.

About the beginning of *April* 1661. a Woman in *Darbyshire*, having cozened a Boy of some Money, was charged with it, but she stiffly denyed it; and being further urged to confess the Truth, she (in a fearful manner) prayed God that the Earth might open and swallow her up quick if she had it, and immediately the Earth under her opened, and she sunk down into it; and being afterwards digged for, they found her nine Foot deep within the Earth, and that very Money was found in her Pocket: this was attested by credible Witnesses.

John Peter, Son-in-law to *Alexander* Keeper of *Newgate*, in Queen *Maries* time, an horrible Blasphemer, upon every idle occasion used to say, if it be not true, I pray God I may rot before I die, and accordingly God made him exemplary; for as he wished, so it happened to him, for his Body rotted away by piece-meal till he died.

And a certain Maid having stolen and pilfred many things out of her Mistresses House, and being examined about it, forswore them, and wished that

she might not, if ever she touched them, or knew of them; and being carried to Prison about them, she began there to rot and stink so, that they were forced to thrust her out of Prison into an Hospital, where she in great Misery repented of her foul Sin.

Also one *John Duncalf* of *Kings Swinford* in *January* 1677. coming to the House of one *Humfrey Baily* at *Grangewall* about three miles from *Wolverhampton*, he begg'd of the Woman there Victuals and Drink; who formerly knowing him, and compassionating his Condition, freely gave him some; but while she was stooping to draw him some drink, he stole her Bible, and sold it afterwards for three Shillings to a Maid not far off, whereby the Woman came to hear of it, and paying her the Money, received it again, but could not hear what was become of the man. But a while after *John Duncalf* hearing it discoursed that he stole a Bible, grew very angry, and gave out threatning words against a young man that reported it; but being severely charged with it, he did not only deny it with some fierceness, but execrated and cursed himself, wishing his Hands might rot off if it were true, which words he had no sooner uttered, but by his own Confession to divers that came to see him in his miserable Condition, he said that immediately thereupon he had an inward Horror and Trembling upon him, a dread and fear of the Divine Vengeance of God, and the Justice of him from whom no secrets are hid; and that within a few days after his Cursing himself, his Hands began to look black at the wrists of his Hands, and he continued divers Weeks with Pains, and fearing

an Ague, was going for his Acquaintance; but not being able to go further, he laid himself down in a Barn, and there continued two days and nights before he was found, from whence he was removed to another Barn near *Westerhampton*, and had a Keeper appointed him: his Flesh began first to rise in great knobs at his Wrists and Knees, and to break and run with putrid Matter, the Flesh shrunk from the Bones; his pain was exquisite, the smell very offensive, Worms bred in the putrid Flesh, and his Hands and Legs fell off. And thus continued he begging the Prayers of those Divines that came to visit him, and acknowledging the just Judgment of God for his Stealing, Lying, and Cursing, &c. for some Weeks a dreadful spectacle of the Divine Vengeance.

Anno 1677. At *Ailesbury* in *Oxfordshire*, a Woman that kept a petty Alehouse having much addicted her self to Oaths and Curses, and one Morning a neighbouring Woman coming thither for some strong Drink she had occasion for, and offering a piece of Money, she would have given pence or three pence more for a former Debt, which the other resolutely denied. The Hostess began to swear, and use several profane and abominable wishes and imprecations; as, God damn me, and the Devil burn me, if it be not so; which last words she often repeated, thrusting the other Woman violently out of her House, shutting the Door, and locking it against her. Her Husband not long after coming Home, wondered to find the Door fast, but at last with one or two of his Neighbours, he forced it open, and to his great surprize finds in the midst of the Floor the Relicks of his Wife, one

side of her Body and the Clothes on it, from the sole of her Foot to the crown of her Head, burnt to ashes, and nothing left but the Skeleton, or part of the Bones; whereas the other side remained whole, and the Clothes not so much as touch'd or sing'd, tho it was observed that the Flesh and Skin was all turned black.

Much the like Story (as Reverend Mr. *Turner* tells us) was published not many years ago concerning a Maid in *Dublin*.

A dissolute young man (Servant to a Gentleman) who was much given to beastly Drunkenness, meeting with some of his Companions at *Sangall* in *Switzerland* to be merry, when they had drunk freely and extravagantly, he began to rail at and quarrel with his Companions, and using many blasphemies against God, he added this execration also; If I serve my Master any longer, I give my Body and Soul to the Devil; and staying there all night, in the morning he began to think of what he had said the night before, yet having no other means of subsistence, he resolved to return to his Master's Service; but at his return when he was not far from his Masters House, a man met him clad in black and fearful to behold, who said to him, Come fellow, I am now ready to take that which is my right, and which thou gavest me yesterday; and so taking him by the Hand (to his great Horrour and Amazement) the Devil threw him to the ground, and so vanished: and not long after this miserable young man being found by some of his Neighbours, his Hands and Feet were drawn together; and being brought to a Lodging, he had the use of all his Limbs taken from him, and so continued till he died miserably.

A Sexton in *Lincolnshire*, for every trifle used to swear by God's blood, and would not be warned by his Friends, till at length falling into a grievous Sickness, he was again much perswaded by his Friends to repent, which counsel he still rejected, and hearing the Bell toll, in the very pains of Death, he started up, God's wounds the Bell tolls for me, but he shall not have me yet; whereupon the Blood issued out in a most fearful manner from all the joints of his Body, from Mouth, Nose, Wrists, Knees, Heels, and Toes, and other parts of his Body; and so he died, as Mr. *Perkins* relates.

Another example of like Punishment befel one Mr. *Barrington* a great Swearer, who going forth a Hunting or Hawking on the Lord's day or a Festival, and not finding game and speeding to his mind, he went to an Ale-house at *Puckeridge* five miles from *Ware*, in the way to *Cambridge*, and call'd for drink, beginning to swear after his unhappy Custom, saying, By God's blood this is an unlucky day: and presently after he bled at the Nose, which so vexed him that he began to rail and blaspheme the Name of God, swearing Passion, Wounds, Nails, Flesh, Blood, &c. till at last he proceeded further to bleed at the Ears, Eyes, Wrists, joints of his Hands, and of all his Body, at the Navil and Fundament, in a wonderful great quantity, and streams of Blood, blaring out his Tongue in a fearful manner as black as Pitch, so that no Person durst come near him: this continued till the Evil and Death made an end of him; next day (says the Publisher hereof) the Body was [illegible] in a Cart, carried to *Standon*, and buried in the Highway.

Michael a Jewish Rabbin, as he was swearing and blaspheming the Name of Jesus, fell down and broke his Neck.

Three Soldiers passing through a Wood in the Country of *Samaria*, there arose a tempest of Thunder and Lightning, and one of them to shew his contempt of God and his Judgments, burst forth into swearing and blasphemy; but the Tempest tearing up a Tree, it fell upon him, and crusht him to pieces.

One who for twelve or sixteen years together used to swear by God's Arms, in the end his own Arm being hurt with a Knife, could not be healed by any means, but rankled and festered from day to day, at length so rotted, that it fell away piece-meal, and he himself through the anguish and pain thereof died.

I my self (saith a godly Divine that wrote lately) knew two most notorious Swearers that brake their Necks, the one with a fall down a pair of Stairs, and the other from his Horse.

At a Village called *Benevides* in *Spain*, two young men being together in the Fields, there suddenly arose a terrible Tempest, and withal so violent a Whirlwind, that it amazed the beholders: the two young men seeing the fury of it coming towards them, run as fast as possible they might, but yet it overtook them; and they fearing to be hoisted up into the Air by it, fell down flat upon the Earth, where the Whirlwind whisked round about them for a pretty while, and then passed forwards, and the one of them rose in such an Agony, that he was scarce able to stand, and the other lying still and not stirring, some other that stood under a

Hedg

Hedg a far off, went to see how he did, and found him stark dead, with his Bones so crush'd that the joints of his Arms and Legs turned every way, as tho his Body had been made of Mols; his Tongue also was pull'd out of his Mouth by the Roots, and could never be found, which was the more remarkable, because he was noted to be an outragious Swearer and blasphemer of God's Name.

At *Tubing* in *Germany* (as the History tells us) a Boy used to invent such new Oaths as were not common; but the Lord sent a Canker or some worse Disease that did eat out his Tongue, the instrument wherewith he blasphemed God.

A certain man (says Mr. *Bolton*) who in his Life-time was given exceedingly to the fearful sin of Swearing, had his Heart on his death-bed so exceedingly filled with enraged greedinesse after it, that he desperately desired the standers by to help him with Oaths, and to swear for him, tho himself in the mean time swore as fast and furiously as he could.

Anno 1649. about the end of *June*, there was a Soldier at *Ware*, going with some others to wash themselves in the River; and this Soldier finding the Water shallow, he asked if there were no deeper a place for him to swim in, and some told him that there was not far off a deep pit, but that it was very dangerous, and therefore advised him to take heed how he went into it: to whom he answered, God damn me, if it be as deep as Hell I will go into it, which accordingly he did, but immediately sunk to the Bottom, never rising again, but was there drowned.

November 1626. a Serving-man being at a Tavern in *Essex*, threatned to swear the Constable out of the Town if he came there; but in a drunken fit as he was running after one to make him pledg him a pint of Sack at a draught, he fell down the Stairs and died immediately.

A Fisher-man whom I knew (says Mr. *Beadle* in his Diary) bringing Mackarel to a Port-town in *Suffolk*, where the People (because they were the first that came that year) pressing eagerly to buy them, some against his Will being entred into the Boat, he took up a Stone and swore by the Name of God he would make them stand farther off, whereupon he sunk down instantly, and soon after died.

I of my own certain knowledg knew a Man in *Yorkshire*, a customary profane desperate Swearer, who going out on a time, with some Neighbours on foot a Hunting, it happened that he espied an Hare upon her Seat in his Range, so he swore a great Oath or two, she's here, and putting up the Hare he ran over two or three Lands and fell down, the rest of the Company following their Game being got three or four Closes from him; and having lost the Hare, and not seeing this man coming, they went back to see what was the cause of his not coming, and finding him in the same place where he fell, they turned him up, and he was stark dead.

There is no surer sign of a wicked Person than common and customary Swearing, such should be served as *Lewis* the 9th of *France* served a Citizen of *Paris*, that seared his Lips for swearing with an hot Iron; and when some said that it was too great

great Cruelty, be answered, I would to God that with searing mine own Lips with an hot Iron, I could banish out of my Realm all abuse of Oaths.

Rashness is a fault in any humane Action, but in no Cases more dangerous than in the imprecation of Divine Judgments; men had need to deliberate and be well advised before they appeal to Heaven for Vengeance; for oftimes the prayers of these rash People are heard by God, and answered beyond their expectation, to their great Terror and Amazement, as plainly appears by several of the before mentioned Examples.

And infinite more Examples might be produced, demonstrating the displeasure of Almighty God against the provoking sin of profane Swearing and Cursing, and the severity of his Justice in the signal punishments inflicted by him upon the presumptuous customary practisers thereof. But I hope the perusal and serious Consideration of these already set down, may be sufficient motives not only to bring all rational Persons guilty of such wickedness to a sight of their profaneness, but also to a sense of the great danger they are in, and be thereby moved and incited to a firm purpose, and stedfast resolution of Amendment, and a total forsaking of this their accustomed abominable Sin.

But if neither Law, Scripture, nor Example will prevail with them, then may that of the holy Psalmist be fitly applied to them; *Ye imagine mischief in your heart upon the Earth, and your hands deal with wickedness. The Ungodly are froward even from their Mother's Womb. They are as venomous as the poison of a Serpent, even like the deaf Adder that stoppeth her Ears; Which refuseth to hear the voice*

of

of the Charmer, charm he never so wisely. Psal. 58. 2, 3, 4, 5.

However let such profligate presumptuous profane, provoking Sinners assuredly know, *That the Lord will not hold him guiltless that taketh his Name in vain.* Exod. 20. 7. *He that dwelleth in Heaven shall laugh them to scorn, the Lord shall have them in derision, Then shall he speak unto them in his Wrath, and vex them in his sore Displeasure.* Psal. 2. 4, 5. For tho God sometimes have leaden Feet, yet the wicked find that he hath iron Hands; *For God shall wound the head of his Enemies, and the hairy Scalp of such an one as goeth on still in his Wickedness.* Psal. 68. 21.

CHAP. VII.

An Abstract of the Laws made against the profanation of the Lord's-day, commonly called Sunday.

I Conceive it will not be altogether improper (before I proceed to give an account of the Laws made for the observation of the Lords day) to set down an Abstract here of the Statute of *E.* 6. about the Sacrament, and of that of *Q. M.* about disturbing Ministers; likewise the Statute *Jac.* 1. about profane speaking or jesting with the Name of God, *&c.* and then to proceed to the other Laws.

By the Statute 1 *E.* 6. *Ch.* 1. it is Enacted, "That none shall speak or do any thing in contempt "of the most Holy Sacrament, in pain of Imprisonment,

" sonment, and to make Fine and Ransom at the
" King's Will. "

" Three Justices of the Peace (*Quor. unus*) have
" power to take Information by the Oaths of two
" lawful Persons (at least) concerning the Offence
" aforesaid, and to bind over by Recognizances
" every Accuser and Witness in five Pound apiece
" to appear at the next Sessions to give Evidence a-
" gainst the Offendors, who are there to be enquired
" of before three Justices or more, by the Oaths of
" twelve men, and also indicted if the matter al-
" ledged against them be found true; the Offence to
" be prosecuted within three Months. "

By the Statute 1 *Ar. Sess.* 2. *Ch.* 3. it is Enacted,
" That if any shall disturb a Preacher lawfully Licen-
" sed, in his open Sermon or Collation, he shall be
" by the Constables or Church-wardens of the Parish,
" brought before a Justice of the Peace, who upon due
" Accusation shall commit him to safe Custody, and
" within six days after, together with another Jus-
" tice, shall diligently examine the Fact; who if
" they find cause, shall commit him to the common
" Goal, there to remain for three Months, and from
" thence to the next Quarter-Sessions, at which
" upon the parties Reconciliation, and entring in-
" to Bond for good Behaviour for one whole Year
" (at discretion of the Justices in Sessions) he shall be
" released; but if he persist still in his Obstinacy, he
" shall remain in Prison without Bail, until he shall
" reconcile, and be penitent for his Offence. "

" He that rescues an Offendor in this kind, shall
" suffer like Imprisonment as aforesaid, and besides
" shall forfeit five Pounds to the King. "

" The Inhabitants of a Town that suffer such an
" Offendor

" Offender to escape, shall forfeit five Pounds, being " presented before the Justices of Peace in Sessions " within the County or Corporation where the escape " was made.

" Justices of Peace, Assizes and Oyer and Ter- " miner, and Mayors, and Head Officers of Corpo- " rations, have power to hear and determine these " Offences, and to impose the Fines aforesaid.

" This Act shall not restrain the jurisdiction of the " Ecclesiastical Laws, howbeit none shall be punish- " ed here for one Offence.

By the Statute 3 Jac. 1. Ch. 21. " None shall in " any Stage-play, Shew, May-game or Pageant, pro- " fanely use the Name of God, Christ Jesus, the " Holy Ghost, or Trinity, on pain of ten Pounds, to " be divided between the King and Prosecutor.

It's said that *Constantine* the Great made laws for the strict observation of the Lord's Day, command- ing that through all the Roman Empire all servile Employments should cease on those days: he prescrib- ed also a form for the Legions of Soldiers to be used both on the Sabbath-days and other days; and him- self used to shew much Reverence and Attention to the Word of God, so that many times he would stand up all the Sermon time: and when some of his Courtiers told him that it would tend to his dis- paragement, he answered that it was in the Service of the great God, who was no respecter of Persons.

By the Statute 1 Eliz. Ch. 2. " Every Person is to " resort to their Parish Church, or upon let thereof " to some other, every Sunday and Holy-day, upon " pain to be punished by Censures of the Church, " and also to forfeit twelve pence for every Default, " to be levied by the Church-wardens there for the

" use

"use of the Poor, upon the Offendor's Goods by "way of Distress, and for want of Distress, to be "committed to some Prison until the same be paid."

And by the Statute 23 *El. Ch.* 1. "Every Person "not repairing to Church, (according to the Statute "aforesaid) shall forfeit twenty Pounds for every "Month they so make Default; and if the Offen- "dor is not able to pay, and do not pay within three "Months after Judgment, then to be committed to "Prison, and there so remain until he have satisfied "the same, or shall conform himself and go to the "Church."

By the Statute 3 *Jac.* 1. *Ch.* 4. "The King may "refuse the twenty Pounds a Month for absenting "from the Church, and take in lieu thereof two third "parts of the absenters Lands and Leases; but here "he shall not include the Recusants Mansion-house, "nor demise the two third parts to a Recusant, or "to any other for a Recusants use."

"The Church-wardens and Constables of every "Parish, or one of them, or (if there be none such) "then the High-Constable of the Hundred there, shall "present once every year at the general Sessions of "the Peace, the monthly absence from Church of e- "very Popish Recusant, and their Children being a- "bove the Age of nine years, and their Servants, to- "gether with the Age of their Children, as near as "they can know them, on pain to forfeit respective- "ly for every such default twenty Shillings; which "Presentment the Clerk of the Peace, or Town- "Clerk shall record without Fee, on pain of forty "Shillings."

"If upon such Presentment (being the first) the "Recusant be convicted, the Officer that presents

"him

" him shall have forty Shillings reward, to be levied " by Warrant upon the Recufants Goods and Eſtate, " as the more part of the Juſtices of Peace ſhall think " fit.

But Note, that his Majeſties Proteſtant Subjects, Diſſenting from the Church of *England*, and qualified according to the late Statute of Indulgence, are exempted from the Penalties of theſe Statutes.

The command of the Sabbath hath a ſpecial memento prefixed to it, which may not only note to us, that we are by this Memento, *Remember that keep Holy the Sabbath-day*, to obſerve the Lord's zeal for the obſervance thereof, but we are thereby put in mind, timely to lay aſide our worldly Buſineſs, and get our Hearts into readineſs for the entertainment of God into the ſame. And altho nothing is more acceptable to God than the true and ſincere Worſhip and Service of him according to his Holy Will, and that the Holy keeping of the Lord's-day is a principal part of the true Worſhip and Service of God: Yet the People of this Kingdom having enjoyed a long continued ſeries of Peace, Plenty, and Proſperity, inſtead of rendring thanks to Almighty God for this great Bleſſing, and of ſerving him in Holineſs and Righteouſneſs of Life and Converſation; they on the contrary, like the idolatrous Jews upon the making of their Golden Calf, *they ſat down to eat and drink, and roſe up to play*, Exod. 32. 6. 1 Cor. 10. 7. Nay the people of this Realm were ſo entirely devoted to Games and Paſtimes, that they could not, or would not forbear them upon the Lord's Day, but ſpent that day in the ſervice of Satan, which Almighty God hath hallowed and commanded to be ſet apart for the Service and Worſhip of himſelf.

For

For this Day in many Places of the Realm being prophaned and neglected by a disorderly sort of People, in exercising and frequenting Bear-baiting, Bull-baiting, Enterludes, Common Plays, and other unlawful Exercises and Pastimes thereon. And for that many Quarrels, Bloodsheds and other great Inconveniencies did grow by the Resort and Concourse of People going out of their own Parishes, to such disorderly and unlawful Exercises, and Pastimes, neglecting Divine Service both in their own Parishes and elsewhere.

Therefore by the Statute 1 *Car.* 1. *Ch.* 1. it is enacted, "That there shall be no Meetings, Assemblies, or Concourse of People out of their own Parishes on the Lord's Day, within this Realm of *England*, or any the Dominions thereof, for any Sports or Pastimes whatsoever, nor any Bear-baiting, Bull-baiting, Enterludes, Common Plays, or other unlawful Exercises or Pastimes used by any Person or Persons within their own Parishes, and that every Person and Persons offending in any the Premisses, shall forfeit for every Offence three Shillings and four Pence, to the use of the Poor of the Parish where the Offence shall be committed. And if any one Justice of the Peace of the County, or the Chief Officer or Officers of any City, Borough or Town-corporate, where such Offence shall be committed, upon his or their view, or Confession of the Party, or Proof of any one or more Witness by Oath, which such Magistrate hath power to administer, shall find any Person offending in the Premisses, the said Magistrate shall give Warrant under his or their Hand and

"Seals to the Constable or Church-wardens of "the Parish or Parishes where such Offence shall "be committed, to levy the said Penalties so to "be assessed by way of Distress and Sale of the "Goods of every such Offender, rendring the "said Offenders the overplus; and in Default "of such Distress, that the Party offending be set "publickly in the Stocks by the space of three "Hours. And if any Man be sued or impeached "for the Execution of this Law, he may plead "the general Issue, and give the matter of Justi-"fication in evidence; and no Man to be impeach-"ed by this Act, except he be called in question "within one Month next after the Offence com-"mitted. The Ecclesiastical Jurisdiction not to "be abridged by this Act, but that the Ecclesiastical "Court may punish the same Offence, as if this "Act had not been made.

This Statute 1 Car. 1. Ch. 1. only prohibiting unlawful Sports, Games and Pastimes, on the Lord's Day; Carriers, Waggoners, Waynmen, Carmen, and Drovers, being out of the Statute, having no Veneration for the Lord's Day, kindness for themselves, nor pity for their Beasts, did make a Common practise of Travelling upon this Day; and Butchers did usually kill and sell Victuals on the Lord's Day. So in the 3 Car. 1. An Act was made, prohibiting Carriers, Drovers, &c. to travel on this Day, on pain of twenty Shillings every Offence; and Butchers for killing and selling Victuals thereon, on pain of six Shillings and eight Pence for every Offence. But this Statute standing but upon continuance, and expiring after the end of the first Session of Parliament then next

following: Several of these Persons returned again (like Dogs to his Vomit) to their former accustomed Profaneness.

And tho this Statute 3 Car. 1. Ch. 2. was by the Statute 17 Car. 1. Ch. 4. continued and made perpetual, yet the unnatural and Civil War between the King and Parliament breaking out shortly after, this Statute was much neglected and seldom put in Execution; two Witnesses being required for the conviction of the Offender, which was troublesome.

So by the Statute 29 Car. 2. Ch. 7. it is enacted, "That all Persons whatsoever shall on the "Lord's Day apply themselves to the observation "of the same, by exercising themselves thereof in "the Duties of Piety and true Religion, publickly and privately. And no Tradesman, Artificer, Workman, Labourer, or other Person whatsoever, shall do or exercise any worldly Labour, "Business or Work of their ordinary Callings, upon the Lord's Day: (Works of Necessity and Charity only excepted) And every Person being of the Age of Fourteen Years or upwards offending in the Premisses, shall for every such Offence forfeit the Sum of five Shillings; and no Person or Persons whatsoever shall publickly cry, shew forth or expose to Sale, any Wares, Merchandizes, Fruit, Herbs, Goods or Chattels whatsoever upon the Lord's Day, or any part thereof, upon pain of forfeiting the same Goods so cryed, or shewed forth, or exposed to Sale.

"And no Drover, Horse-courser, Waggoner, Butcher or Higler, their or any of their Ser-

" vants shall travel, or come into his or their Inn, " or Lodging upon the Lord's Day, or any part " thereof, upon pain of twenty Shillings for eve- " ry such Offence; and none shall use, imploy, or " travel upon the Lord's Day, with any Boat, " Wherry, Lighter or Barge, except it be upon " extraordinary occasion, to be allowed by a Jus- " tice of the Peace of the County, or Head Offi- " cer, or Justice of the Peace of the City, Borough, " or Town-Corporate, where the Fact shall be " committed, on pain of five Shillings for every " such Offence; and if any Person so offending " in any of the Premisses shall be thereof convic- " ted before any Justice of the Peace of the Coun- " ty, or chief Officer or Justice of the Peace of the " City, *&c.* where the Offence shall be commit- " ted, upon his or their view, or confession of the " Party, or proof of any one or more Witnesses, " (which Oath the said Magistrates are impower- " ed to administer) then the said Justice, or chief " Officer or Officers, shall give Warrant under his " or their Hand, to the Constable or Church-war- " dens of the Parish or Parishes where the Offence " shall be committed, to seize the said Goods so " shewed forth, or put to sale, as aforesaid, and to " sell the same: And to levy the said other For- " feitures or Penalties by way of Distress and Sale " of the Goods of every such Offender distrain- " ed, rendring them the overplus of the Money " raised thereby; and in Default of such Distress, " or in case of Insufficiency or Inability to pay, " the Party offending to be set publickly in the " Stocks by the space of two Hours. And all " Forfeitures to be imployed to the use of the " Poor

" Poor of the Parish where the said Offence shall " be committed: Save that any such Justice, Mag- " or, &c. may out of the said Forfeitures re- " ward the Informer according to their Discre- " tions, so as such Reward exceed not a third part " of the Forfeitures.

" But this Act is not to extend to the prohibit- " ing of dressing of Meat in Families, or dres- " sing or selling of Meat in Inns, Cooks-shops or " Victualling-houses, for such as otherwise can- " not be provided, nor to the crying or selling of " Milk before nine of the Clock in the Morning, " and after four in the Afternoon.

" No Person to be impeached, prosecuted, or " molested for any Offence before mentioned, un- " less it be within ten Days after the Offence com- " mitted.

" And if any Person shall travel upon the Lord's " Day, and be robbed, the Inhabitants of the Hun- " dred shall not answer for the Robbery, but up- " on notice of such Robbery to them or some of " them given, or Hue and Cry for the same to be " made, they shall make or cause to be made fresh " pursuit after the said Offenders with Horsemen " and Footmen, according to the Statute 27 Eliz. " upon pain to forfeit as much Money to the " King's Majesty as might have been recovered a- " gainst them by the Party robbed.

" And no Person or Persons whatsoever upon " the Lord's Day shall serve or execute any Writ, " Process, Warrant, Order, Judgment or Decree " (except in Cases of Treason, Felony or Breach " of the Peace) but that the Service thereof shall " be utterly void, and the Person or Persons so

" ſerving or executing the ſame, ſhall be ſo li-
" able to the Suit of the Party grieved, and to an-
" ſwer Damages to him for doing thereof, as if
" he or they had done the ſame without any Writ,
" Proceſs, Warrant, Order, Judgment or Decree
" at all.

Having ſhewed what Proviſion the Law makes for the Obſervation of the Lord's Day, I ſhall proceed in the next Chapter to give an Account what ſome Texts of Holy Writ command in ſuch Caſe to be obſerved.

Note that by the Statute 1 Jac. 1. Ch. 22. No Shoe-maker ſhall put his Wares to ſale upon Sundays, on pain of three Shillings and four Pence, and alſo to forfeit the full value of the Wares ſold.

CHAP. VII.

Of the ſeveral Texts or Places of Scripture relating to the due Obſervation and Sanctifying of the Sabbath.

REmember the Sabbath Day, to keep it holy. Six Days ſhalt thou labour, and do all thy work, but the Seventh Day is the Sabbath of the Lord thy God: in it thou ſhalt not do any work, thou, nor thy Son, nor thy Daughter, thy Man-Servant, nor thy Maid-Servant, nor thy Cattel, nor the Stranger that is within thy Gates. For in Six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the ſeventh day, wherefore the Lord bleſſed the ſeventh day, and hallowed it.

Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine Ox and thine Ass may rest, and the sonne of thy handmaid, and the stranger may be refreshed. Exod. 23. 12.

Speak thou also unto the Children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you, throughout your Generations; that ye may know that I am the Lord that doth sanctifie you. Ye shall keep the Sabbath therefore; for it is holy unto you. Every one that defileth it, shall surely be put to death: for whosoever doth any work therein, that Soul shall be cut off from amongst the People. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doth any work in the Sabbath day, he shall surely be put to death. Exod. 31. 13, 14, 15.

Six days thou shalt work, but on the seventh day thou shalt rest; in Earing-time and in Harvest thou shalt rest. Exod. 34. 21.

Ye shall keep my Sabbaths, and reverence my Sanctuary, I am the Lord. Levit. 19. 30. 26. 2.

And while the Children of Israel were in the Wilderness they found a Man that gathered sticks upon the Sabbath-day, and they that found him gathering sticks brought him unto Moses and Aaron, and unto all the Congregation: and they put him in Ward, because it was not declared what should be done to him. And the Lord said unto Moses, the Man shall surely be put to death: all the Congregation shall stone him with stones without the Camp: and all the Congregation brought him without the Camp, and stoned him with stones, and he died; as the Lord commanded Moses. Num. 15. 32, 33, 34, 35, 36.

Keep the Sabbath day to sanctifie it, as the Lord thy God hath commanded thee: six days thou shalt labour,

and do all thy Work; but the seventh Day is the Sabbath of the Lord thy God; in it thou shalt not do any Work, thou, nor thy Son, nor thy Daughter, nor thy Man-servant, nor thy Maid-servant, nor thine Ox, nor thine Ass, nor any of thy Cattel, nor thy Stranger that is within thy Gates; that thy Man-servant, and thy Maid-servant may rest as well as thou. Deut. 5. 12, 13, 14.

Six days shall Work be done, but on the seventh day there shall be to you an Holy day, a Sabbath of Rest to the Lord; whosoever doth work therein shall be put to death. Exod. 35. 2.

Blessed is the Man that doth this, and the Son of Man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any Evil. Isa. 56. 2.

If thou turn away thy Foot from the Sabbath, from doing thy Pleasure on my Holy day, and call the Sabbath a Delight, the Holy of the Lord, Honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasures, nor speaking thine own words. Then shalt thou delight thy self in the Lord, and I will cause thee to ride upon the high places of the Earth, and feed thee with the Heritage of Jacob thy Father: for the Mouth of the Lord hath spoken it. Isa. 58. 13, 14.

And on the seventh day, ye shall have an holy Convocation, ye shall do no servile Work. Num. 38. 25.

Thus saith the Lord, Take heed to your selves, and bear no Burden on the Sabbath day, nor bring it in by the Gates of Jerusalem. Neither carry forth a Burden out of your Houses on the Sabbath day, neither do ye any work, but hallow the Sabbath day, as I commanded your Fathers. But if you will not hearken to me to hallow the Sabbath day, and not to bear a Burden,

even

[illegible] Gates of [illegible] Sabbath-day: Then will I kindle a Fire in the Gates thereof, and it shall devour the Palaces of Jerusalem, and it shall not be quenched. Jer. 17. 27.

Thou hast despised mine Holy things, and hast profaned my Sabbaths. Ezek. 22. 8.

Moreover, also they have done unto me, they have defiled my Sanctuary in the same day, and have profaned my Sabbaths. Ezek. 23. 38.

And the Lord said unto Moses, How long refuse ye to keep my Commandments and my Laws? See for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the Bread of two days; abide ye every Man in his place, let no Man go out of his place on the seventh day. So the People rested on the seventh day. Exod. 16. 28, 29, 30.

Moreover also I gave them my Sabbaths (to be a sign between me and them, that they might know that I am the Lord that sanctify them.) But the House of Israel rebelled against me in the Wilderness: they walked not in my Statutes, and they despised my Judgments, which if a Man keep he shall even live in them, and my Sabbaths they greatly polluted: then I said I would pour out my Fury upon them in the Wilderness to consume them. Ezek. 20. 12, 13.

In those days I saw in Judah some treading Wine-presses on the Sabbath, and bringing in Sheaves, and lading Asses; also Wine, Grapes, and Figs, and all manner of Burdens which they brought into Jerusalem on the Sabbath-day, and I testified against them in the day wherein they sold Victuals. There dwelt Men of Tyre also therein, which brought Fish, and all manner of Wares, and sold on the Sabbath unto the Children of Judah, and in Jerusalem. Then I contended

with

falling upon their own Heads. *For to the Lord our God belong Mercies, and Forgiveness, tho' we have rebelled against him. Neither have we hearkened to the Voice of the Lord our God, to walk in his Laws, which he set before us.* Dan. 9. 9, 10.

CHAP. IX.

An Account of several Instances of God's Severe Justice, and Punishments that have [illegible] presumptuous, customary Profaners of the Lord's Day, commonly called Sunday.

IT has been observed, and still taken notice of, that most of those Criminals that make their Ignominious *Exit* at the Gallows, who [illegible] to a sight and sence of their Sins, and make Confession of their Wickedness, and beg pardon at God's Hands for their sinful course of Lives, do bewail their neglect of the the Observation of the Lord's Day, and warn others by their Example, to forsake such Wickedness, and of the sad Consequences that attend those that make a practice of prophaning the Lord's Day.

This is the Market-day of the Soul, wherein the Lord in a more special manner pleth to meet his People, to dispense his Blessings and Gracies to and by his holy Ordinances; to those that humbly and reverently attend upon him therein; The careful Sanctification of it, keeps up the Power of Godliness in our Hearts and Lives, and the Prophaners thereof have often been punished with signal

signal Judgments of God's severe Justice, as may partly appear by the following Examples.

In *Gloucestershire*, a Match at Foot-ball being made and appointed on the Sabbath-day in the Afternoon, whilst two were in the Belfry toling of the Bell to call the Company together, there was suddenly heard a Clap of Thunder, and a Flash of Lightning was seen by some that sate in the Church-Porch, coming through a dark Lane, and flashing in their Faces, which much terrified them, and passing through the Porch into the Belfry, it tripp'd up his Heels that was toling the Bell, and struck him stark dead; and the other that was with him, was so surely blasted therewith, that shortly after he died also.

At a place called *Tidworth*, on the Sabbath-day many being met together to play at Foot-ball in the Church-yard, one of them had his Leg broken, which presently gangreentzing, he forthwith died thereof.

At *Alecester* in *Warwickshire*, a lusty young Women went to a Green not far off, where she said she would dance as long as she could stand, but while she was dancing (it being upon the Sabbath day) God struck her with a violent Disease, whereof within two days after she died.

Also in the same Place not long after, a young man presently after the Evening Service was ended brought a pair of Cudgels into the Street near to the Minister's House, calling upon divers to play with him, but they all refusing, at length came one who took them up, saying, tho I never play'd in my Life, yet I will play one Bout now, but shortly after he was jesting with a young

Maid,

Maid, he took up a Birding-Piece, which was charged, saying, *Have at thee*; and the Piece going off, shot her in the Face, whereof she immediately died, for which Act, he forfeited all his Goods and Chattels, and underwent the Law.

At *Wooton* in the same County, a Miller going forth on the Sabbath-day to a Wake, when he came Home at Night, found his House, Mill, and all he had burnt down to the Ground.

And at *Woolston* in the same County, many loose Persons kept a Whitson-Ale, and had a Man-rice-dancing on the Sabbath-day, in a Smith's Barn, to the great Grief of the Godly Minister there, who used his utmost endeavour to restrain them from such Profaneness, but in vain; so as it pleased God shortly after a Fire kindled in that Smith's Shop, which burnt it down, with his House and Barn; and raging furiously, going sometimes with the Wind, and sometimes against it, it burnt down many others Houses, most of which were those of the prime Actors in that Profanation of the Lord's Day.

Anno 1634. On a Lord's Day, in the time of a great Frost, Fourteen young Men while they were playing at Foot-ball upon the Ice on the River *Trent*, near to *Gainsborough*, meeting all together in a scuffle, the Ice suddenly broke, and they were all drowned.

In the Edg of *Essex* near *Brinckly*, two Fellows working in a Chalk-Pit, the one was boasting to his Companion how he had angred his Mistress with staying so late at their Sports the last Sunday Night, but he said he would anger her worse the next Sunday Night; but he had no sooner said this,

tals, but suddenly the Earth fell down upon him, and killed him outright, with the Fall whereof his Fellow's Limbs was broken, who had been also Partner with him in his jollity on the Lord's Day.

In the County of *Devon*, one *Edward Ameridith* a Gentleman, being pained in his Feet a long time, and being somewhat recovered, one said to him he was glad to see him so nimble, Mr. *Ameridith* replied, he doubted not but to dance about the May-Pole the next Lord's Day, but before he moved out of that place he was smitten with such a Feebleness of Heart, and Dissiness in his Head, that desiring help to carry him to a House, he died before the next Lord's Day came.

At *Walton* in *Surrey* upon the *Thames*, there in a great Frost, *Anno* 1634, Three young Men on the Lord's Day, after they had been at the Church in the Forenoon, where the Minister pressing the words of his Text, out of 2 *Cor.* 5. 10. *That we must all appear before the Judgment Seat of Christ*, &c. They the while whispered as they sate: And in the Afternoon they went together over the *Thames* upon the Ice, unto a disorderly House of Gameing, *&c.* where they spent the remainder of the Lord's Day, and part of the Night also in Revelling; one of them in a Tavern merrily discoursing the next Day of his Sabbath Deeds, and of his Voyage over the Ice; but on the Tusday after these three returning homewards, and attempting to pass over the Ice again, they all sunk down to the bottom like Stones; whereof one only was miraculously preserved, but the other two were drowned.

Anno

Wearead that Mr. *Abbey* a Godly Minister in *Sawyer* upon *Tyne*, bald often take occasion to reprove and threaten Sabbath-breakers, especially such as sold and bought Meat upon the Sabbath-day Mornings, a Practice too common it seems in that place; nevertheless there was a Taylor in the Town, a very nimble active Fellow, dwelling at the upper end of the Town, who would go through the long Street (as it were in Bravado) to the other end of the Town, and fetch home Meat on the Lord's Day before Morning-Prayer: But as he came back with both his Hands full, in the midst of the Street he fell down stark dead, which as it pleased God, says the Doctor, did work some Reformation, both amongst the Butchers and others. When I was in *Cheshire* (says my Author) there was one Sir *T. S.* a Papist, and at that time in favour at the Court, who coming into his Country was much feasted and followed by the Gentry, and upon a Sabbath day was entertained and feasted at a Knight's House, where many others were present; towards Evening they went to Dancing, and in the midst of their Sports there was one Sir *J. D.* that had a great Blow given him on his Leg, by an invisible Hand, which made him lame for a long time after.

Thomas Savage (a young Man who was Executed at *Ratcliff*, *Octob.* 28. 1668, for Murthering his Fellow-Servant) whilst he was in *Newgate*, cryed out thus to some that came to see him, *O Wretch* (said he) *that I was! I studied how I might spend the Lord's Day in the Devil's Work, I thought I could never dishonour God enough, and that time I should have served God in, I did most for Satan in it; on the*

Sabbaths

Sabbaths I used to play my Pranks; I sometimes went into the Church indeed, but (I may speak it to my Shame and deep Sorrow) I never heard one whole Sermon all the while I was with my Master, and indeed I laughed at those that spent the Sabbath in Hearing and Praying, and looked upon them as the veriest Fools in the World; I was glad when the Sabbath came, that I might have time to run to my Vile Companions, I rejoiced that then I could go to satisfy my cursed Lusts with Wherish Women. O tell young Men from me, that the breaking of the Sabbath is a dangerous and ugly Sin.

Also while he was in *Newgate*, one Sabbath day his Fellow-Prisoners being at Cards, asked him to join with them, *O* (said he) *you and I have something else to do with our Time, than to play at Cards; if it now a time for us to be sporting away the Sabbath, when we have but one poor Sand left us to work for Eternity?*

A Minister on a time preaching and pressing the Sanctification of the Sabbath, had occasion in his Sermon to make mention of that Man, that by the special Command of God was stoned to death for gathering Sticks upon the Sabbath day. Whereupon one in the Congregation stood up and laughed, and made all the haste that he could out of the Church, and went to gathering of Sticks, tho he had no need of them, but when the People came out from Sermon they found this Man stark dead, with the bundle of Sticks in his Arms, lying in the Church-Porch.

Gregory Tomonensis reports, that an Husbandman, who upon the Lord's Day went to plow his Field, as he cleansed his Plow-share with an Iron,

the Iron stuck so fast into his Hand, that for two Years he could not be delivered from it, but carried it about continually to his exceeding great Pain and Shame.

Another Profane Fellow without any regard to God or his Service, made no Conscience to lead his Corn out of the Field on the Lord's Day in Sermon time; but he was well rewarded for his ungodly Covetousness, for that Corn which with so much care he gathered together, was consumed with Fire from Heaven, with the Barn, and all the Grain that was in it.

And a certain Noble man every Lord's Day using to go a Hunting in the Sermon time, the Lord punished his Impiety with this Judgment, he caused his Lady to bring forth a Child with a Head like a Dog, that seeing he preferred his Dogs before the Service of God, he might have one of his own getting, to make much of.

At *Kinsale* a Town in *France*, in the Year 1559, there lived a certain covetous Women that was so greedy of Gain, that she would neither frequent the Church her self to hear the Word of God, nor suffer any of her Family to go, but continually stay'd labouring and toyling about drying and pilling Flax, and doing other domestick Businesses, and could not be reclaimed by her Neighbours, and one Sabbath day Fire seemed to run among the Flax without doing any harm, the next Sabbath day it took Fire indeed, but was quickly extinct: all this would give her no warning, but she continued obstinate in her Profaneness, the third Sabbath day the Flax again taking Fire could not be quenched, till it burnt her, and two of her Chil-

dren

dren to death; for tho they were taken out alive, yet the next day they all three died, and that which was most to be wondered at (says the Reporter) a young Infant in the Cradle was taken out of the midst of the Flames without any hurt: thus God uses to exercise his Judgments upon the Contemners of his Commandments.

In the Year 1583, at *London*, at the *Bear-Garden*, a great number of People being gathered together on a Sabbath day to see the Sport, the Lord that he might chasten them in some sort, and shew his dislike of the profaning the Sabbath, caused the Scaffolds suddenly to break, the Beholders to tumble down headlong, so that eight Persons Men and Women were slain, besides many others were sore hurt and bruised, to the shortning of their Lives.

The like Judgment happened at a Town in *Bedfordshire* called *Risley*, in the Year 1607, where the Floor of a Chamber, wherein a great number were gathered together to see a Play on the Sabbath day, fell down, and many by the Fall thereof sore hurt, and some killed.

In *May* 1629, one *John Bow* of *Ely* (Coachman to one Mr. *Batnum* of *Brenham*) a Fellow very vitious, and exceeding in these two Evils of Prophane Swearing and Drunkenness, on the Sabbath day in the Sermon time drank himself drunk, so that when he was to sit in the Coach-box to drive the Coach, he fell from it under the Horses Feet, and was trodden to death, or so hurt at least that he died shortly after.

In *November* 1621, one *Richard Burr* Servant to *Jasper Burch*, Gardiner of *Ely*, accustomed to travel on the Lord's Day, and making no reckoning of the

Sabbath, ſeldom or never coming to the Church on that day but went onwards to St. *Ives Market*, and ſo ſpent the day; and being drunk, was at length overtaken by the juſt Judgment of God, for going up the Stream in his Boat, which he had loaden with Marketable Wares, he fell into the River and was drowned.

Mr. *Hugh Clark*, preaching about *Oundle* in *Northamptonſhire*, where the People were generally very ignorant, and much addicted to the Profanation of the Lord's Day, by *Whitſon-Ales*, Maurice-Dances, *&c.* which he much ſet himſelf againſt, endeavouring to evince them, and to draw them from the Evil and Danger of the Sin, denouncing God's Judgments in caſe of their obſtinate Perſeverance: but they being train'd up in thoſe Courſes, and hardned by cuſtom, perſiſted ſtill in their Wickedneſs. At laſt on a Lord's Day the Leader of the Dance, a Luſty young Man, in the midſt of their Profane Paſtimes, fell down ſuddenly and died; but they ſoon ſhaking off their Fear, returned to their Vomit again; the Lord's Day following Mr. *Clark* took occaſion from this ſad diſpenſation to quote that Text, *Jer.* 17. 27. *If thou will not hearken to me, to hallow the Sabbath day*, &c. *then will I kindle a Fire in the Gates thereof*, &c. The People ſtill kick'd againſt theſe Admonitions, and the Eve following returned to their Sports again, among whom was a Smith that was a chief Ring-leader, but it pleaſed God the very next day, two Husbandmen coming to ſharpen their Plow-ſhares at his Shop, a ſpark from the red hot Iron as he was beating it upon the Anvil, flew into the Thatch, which both the Smith and the Neighbours

bours saw, but had no power to move towards it, which presently burnt down the Shop, House, and all the Smith had. This Mr. *Clark* pressed upon their Consciences, but nothing would prevail till at last upon a Sabbath day at Night, when they were return'd to their several Homes, there was heard a great noise and rating of Chains up and down the Town, which was accompanied with such a smell and stink of Fire and Brimstone, that many of their guilty Consciences suggested to them that the Devil was come to fetch them away quick into Hell, and now and not till now they began to think in good earnest of a Reformation.

Edmond Kirke Vintner, executed *July* 11. 1684. for murthering his Wife, in his Confession acknowledged himself frequently guilty of profaning the Lord's Day, upon which Holy Day (saith he) I committed the heinous Sin of murthering my Wife. Thus Sin was punished with Sin, a less with a greater, and the greater with the Gallows, and that greater committed near the same Gallows, and himself confessed that he had (to his Wife asking whilst she passed by what place that was) told her, it was *Tyburn*, where *John Gower* was lately hang'd for killing his Wife. *O Lord how dear to us thy Counsels are, but how just and terrible thy Judgments.*

Mr. *Smythies* Curate of St. *Giles's Cripple-gate*, in the Confession and Discovery of a condemned Prisoner executed for Theft, *May* 25. 1687, saith (as Mr. *Burton* reports) that it was his earnest desire that all young Men should take care not to misspend the Lord's Day. And I do not know (says Mr. *Smythies*) that ever I observed any Repentance in

a condemned Malefactor, who did not bitterly lament his neglect of his duty to God on that day.

In a Convocation of the Clergy at *Perth* in *Scotland*, *Anno* 1188, for the better Sanctification of the Sabbath day, it was ordained (as Arch-Bishop *Sporswood* tells us) that every Saturday from twelve of the Clock should be set apart for preparation thereunto, and that all People at the sound of the Bell should addresse themselves to hear Prayers, and abstain from worldly Labours till Monday Morning.

If nothing that is here shewed can prevail, or any ways induce the presumptuous obstinate Profaners of the Lord's Day to forsake their sinful and provoking Wickedness, then let him that is young observe what *Solomon* says, *Rejoice O young Man in thy Youth, and let thy Heart chear thee in the days of thy Youth, and walk in the ways of thy Heart, and in the sight of thine Eyes. But know thou, that for all these things God will bring thee into Judgment*, Eccles. 11. 9. *And he that is old, let him know that death is at his Heels, ready to trip them up, and gives no warning of his coming; let not such an one therefore procrastinate and put off Repentance, but let him watch, for he knows neither the day nor the hour wherein the Son of Man cometh. For he shall come in an hour that he is not aware of, and if he find him in the dariog provoking pursuit of his unrepented of Profaness, shall cut him in sunder, and appoint him his Portion with the Hypocrites; there shall be weeping and gnashing of Teeth.* Math. 24. 50, 51. and 25. 13. Luke 12. 46.

CHAP.

CHAP. X.

A brief Account of the Laws made against vitious and debauched Men, and lewd Women, about getting Bastards.

NOte that before the Raign of K. *H.* 8. there were eighteen infamous Stews or Brothel-houses, and *H.* 7. for a time forbad them; but afterwards twelve only were permitted, and had Signs painted on their Walls, as a Boars-Head, the Cross-Keys, the Gun, the Castle, the Cardinals Hat, the Bell, the Swan, &c. But afterwards *H.* 8. in the 37th Year of his Raign, by Proclamation under the great Seal, dated 30 *March*, *Anno* 37. aforesaid, suppressed all the Stews and Brothel-houses on the Bank-side in *Southwark*, for that they were against the Law of God, and the Law of the Land: And those Infamous Women were not buried in Christian Burial, when they were dead, nor permitted to receive the Rites of the Church whilst they lived.

And the Keeper, He or She, of such Houses, is punishable by Indictment at the Common Law, by Fine and Imprisonment; for altho Adultery and Fornication is punishable by the Ecclesiastical Law, yet the keeping of Bawdy, or Stews, or Brothel-houses, being as it were a Common Nuisance, is punishable by the Common Law, and is the cause of many Mischiefs, not only to the overthrowing of their Bodies, but to the indangering of their Souls.

By the Custom of *London*, as appears by the 1 *H. 7. Fol. 6. &c.* If a Constable, *&c.* has Notice that a Woman is in Adultery with a Man, that a Man or Woman of Evil Fame, is gone to a suspected House, he may take help with him and enter the House, and if he find them so, he may arrest them, and carry them to Prison, or to a Justice of the Peace, to be bound over and prosecuted.

Bastards begotten and born out of lawful Matrimony, being an Offence against God's Law, and Man's Law.

It is by the Statute 18 *Eliz. Chap.* 3. Enacted, "That two Justices of the Peace, whereof one to "be of the Quorum, in or next to the Limits "where the Parish Church is, within which Pa"rish a Bastard shall be born, that may be charge"able to the Parish (upon Examination of the "Cause and Circumstances) shall by their discre"tion take order, as well for the punishment of the "Mother and reputed Father, of such Bastard "Child, as also for the relief of every such Pa"rish in part, or in all; and for the keeping of e"very such Bastard Child, by charging such Mo"ther or reputed Father, with the Payment of "Money weekly, or other Sustentation for the "relief of such Child in such wise as they shall "think meet and convenient. And if after the "same Order by them subscribed under their "Hands, the Mother or reputed Father upon no"tice thereof, shall not observe and perform the "same, that then every such Party so making "Default in the non-performance thereof, to be "committed to the Common Goal without Bail,

"except

" except they give sufficient Surety to perform the
" same, or to appear Personally at the next Gene-
" ral Sessions of the Peace to be holden for the same
" County, where such Order shall be taken, and al-
" so to abide such Order, as the Justices there,
" or the more part of them, shall take in that Be-
" half (if they take any) and if they take none
" at the Sessions, then to abide and perform the
" Order before made as is aforesaid.

And by the Statute 7 *Jac.* 1. *Ch.* 4. It is Enacted, " That every lewd Woman which shall
" have any Bastard Child, which may be charge-
" able to the Parish, the Justice of Peace shall com-
" mit such lewd Woman to the House of Correcti-
" on, there to be punished, and set on work du-
" ring the term of one whole Year; and if af-
" terwards she offend again, then to be committed
" to the House of Correction as aforesaid, and to
" remain there, until she can put in good Sureties
" for her good Behaviour, not to offend so again.

And by the Statute 3 *Car.* 1. *Ch.* 4. It is Enacted, " That all Justices of the Peace, within
" their several Limits and Precincts, and in their
" several Sessions, may do and execute all things
" concerning that part of the Statute 18 *Eliz. Ch.*
" 3. aforementioned, that by Justices of the Peace
" in the several Counties are by the said Statute li-
" mited to be done.

The Punishment appointed by these Statutes being gentle and easy, we see by every days Experience that Bastards are very frequently begotten; I shall therefore inform such vitious profane and sinful Persons in the next Chapter, what Punishments the Scripture has appointed for such

Persons

persons of such profligate and debauched Lives, that they may not be ignorant of the great Anger and Displeasure conceived by Almighty God against such profane sinful Courses, and of the great Hazard and Danger they involve their precious Souls in, if they forsake not their vitious way of living, and by hearty Repentance cleanse their Souls, *putting away the Filth of the Flesh*, 1 Pet. 3. 21. And *perfecting Holiness in the Fear of God*. 2 Cor. 7. 1. *For he that soweth to the Flesh, shall of the Flesh reap Corruption: but he that soweth to the Spirit, shall of the Spirit reap Life everlasting*. Gal. 6. 8.

CHAP. XI.

Of the several Places of Scripture threatning Judgments, or forbidding Adultery, Fornication, Incontinency, Lasciviousness and Whoredom, and shewing God's Anger and Displeasure against such profane Wickedness.

THou shalt not commit Adultery. Exod. 20. 14. Deut. 5. 18.

Do not prostitute thy Daughter, to cause her to be a Whore, lest the Land fall to Whoredom, and the Land become full of Wickedness. Lev. 19. 29.

And the Man that committeth Adultery with another Man's Wife, even he that committeth Adultery with his Neighbour's Wife, the Adulterer and the Adulteress shall surely be put to death, Lev. 20. 10.

And

And the Daughter of any Priest, if she profane her self by playing the Whore, she profaneth her Father, she shall be burnt with Fire. Levit. 21. 9.

If a Man be found lying with a Woman married to an Husband, then they shall both of them die, both the Man that lay with the Woman, and the Woman: So shalt thou put away Evil from Israel. Deut. 22. 22.

The Eye also of the Adulterer waiteth for the twilight, saying, No Eye shall see me, and disguiseth his Face. Job 24. 15.

When thou sawest a Thief, thou consentedst unto him, and hast been Partaker with the Adulterers. Psal. 50. 18.

By the means of a Whorish Woman, a Man is brought to a piece of Bread, and the Adulteress will hunt for the precious Life. Prov. 6. 26.

Who so committeth Adultery with a Woman, lacketh Understanding: He that doth it, destroyeth his own Soul. Prov. 6. 32. *A Wound and Dishonour shall he get, and his Reproach shall not be wiped away.* ver. 33.

The Lips of a strange Woman drop as an Honey-Comb, and her Mouth is smoother than Oil. But her end is bitter as Worm-wood, sharp as a two-edged Sword, her Feet go down to death, her Steps take hold on Hell. Prov. 5. 3, 4, 5. and 2. 18. and 7. 27.

A Whore is a deep Ditch; and a strange Woman a narrow Pit. Prov. 23. 27. and 22. 14. *Such is the way of an Adulterous Woman; she eateth and wipeth her Mouth, and saith, I have done no Wickedness.* Prov. 30. 20.

Thou hast sit in the Wilderness a Lurking Place of Way-faring Men, that I might louse my People, and

go

go from them; for they be all Adulterers, an Assembly of Treacherous Men. Jer. 9. 2.

Will ye steal, murder, commit Adultery, and swear falsly, and burn Incence unto Baal, and walk after other gods whom ye know not. Therefore I will cast you out of my sight. Jer. 7. 9, 15.

I have seen thine Adulteries, and thy Neighings, the lewdness of thy Whoredom, and thine Abominations in the Fields. Wo unto thee, O Jerusalem! wilt thou not be made clean, when shall it once be? Jer. 13. 27.

Because they have committed Villany in Israel, and have committed Adultery with their Neighbours Wives, and have spoken lying words in my Name, which I have not commanded them, even I know, and am a Witness saith the Lord. Jer. 29. 23.

For the Land is full of Adulterers, for because of swearing the Land mourneth: The pleasant Places of the Wilderness are dried up, and their Course is Evil, and their Force is not Right. Jer. 23. 10.

In thee have they discovered their Fathers Nakedness; in thee have they humbled her that was set apart for Pollution. And one hath committed Abomination with his Neighbours Wife, and another hath lewdly defiled his Daughter in Law, and another in thee hath humbled his Sister, his Father's Daughter. Ezek. 22. 10, 11.

By Swearing, and Lying, and Killing, and Stealing, and committing Adultery, they broke out, and Blood toucheth Blood. Therefore shall the Land mourn, and every one that dwelleth therein shall languish. Hos. 4. 2.

Whoredom and Wine, and New Wine take away the Heart. Hos. 4. 11.

I will not punish your Daughters when they commit Whoredom, nor your Spouses when they commit Adultery: for themselves are separated with Whores, and they sacrifice with Harlots; therefore the People that doth not understand, shall fall. Hos. 4. 14.

I will come near unto you, to Judgment, and I will be a swift Witness against the Sorcerers, and against the Adulterers. Mal. 3. 5.

A Fornicator in the Body of his Flesh, will never cease till he hath kindled a Fire. All Bread is sweet to a Whoremonger, he will not leave off till he die. A Man that breaketh Wedlock, saying thus in his Heart, Who seeth me? I am compassed about with darkness, the Walls cover me, and no Body seeth me, what need I to fear, the most High will not remember my Sins? Such a Man only feareth the Eyes of Men, and knoweth not that the Eyes of the Lord are ten thousand times brighter than the Sun, beholding all the ways of Men, and considering the most secret parts. Eccluſ. 23. 16, 17, 18, 19.

Thus shall it go with the Wife that leaveth her Husband and bringeth in an Heir by another. She shall leave her Memory to be cursed, and her Reproach shall not be blotted out. Eccluſ. 23. 22, 26.

Three sorts of Men my Soul hateth, and I am greatly offended at their Life; a Poor Man that is proud, a Rich Man that is a Lyar, and an Old Adulterer that doteth. Eccluſ. 25. 2.

The Whoredom of a Woman may be known in her haughty Looks and Eye-lids. Eccluſ. 26. 9.

Be ashamed of Whoredom before Father and Mother, and of a Lye before a Prince and a mighty Man. Eccluſ. 41. 18.

But I say unto you, whosoever looketh on a Woman to

lust

lust after her, hath committed Adultery with her already in his Heart. Math. 5. 28.

Out of the Heart proceed Evil Thoughts, Murders, Adulteries, Fornications, Thefts, false Witness, Blasphemies. Math. 15. 19. Mark. 7. 21.

But that we write unto them, that they abstain from Pollutions of Idols, and from Fornication, and from things strangled, and from Blood. Acts 15. 20.

God gave them over to a Reprobate Mind, to do those things which are not convenient: Being filled with all Unrighteousness, Fornication, Wickedness, Covetousness, Maliciousness; full of Envy, Murder, Debate, Deceit, Malignity, Whisperers. Rom. 1. 28, 29.

I wrote to you in an Epistle, not to company with Fornicators. 1 Cor. 5. 9.

Know ye not, that the Unrighteous shall not inherit the Kingdom of God. Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners shall inherit the Kingdom of God. 1 Cor. 6. 9, 10.

Meats for the Belly, and the Belly for Meats, but God shall destroy both it and them. Now the Body is not for Fornication, but for the Lord, and the Lord for the Body. 1 Cor. 6. 13.

Neither let us commit Fornication, as some of them did, and fell in one day three and twenty thousand. 2 Cor. 10. 8.

Having therefore these Promises (dearly Beloved) let us cleanse our selves from all Filthiness of the Flesh and Spirit, perfecting Holiness in the Fear of God. 2 Cor. 7. 1.

Now

Now the works of the Flesh are manifest, which are these, Adultery, Fornication, Uncleanness, Lasciviousness, &c. Of the which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the Kingdom of God. Gal. 5. 19, 21.

Who being past feeling, have given themselves over unto Lasciviousness, to work all Uncleanness with greediness. Eph. 4. 19.

But Fornication, and all Uncleanness, or Covetousness, let it not be once named amongst you, as becometh Saints: Neither Filthiness, &c. For this ye know, that no Whoremonger, unclean Person, nor covetous Man who is an Idolater, hath any Inheritance in the Kingdom of Christ, and of God. Eph. 5. 3, 5.

Mortify therefore your Members which are upon the Earth, Fornication, Uncleanness, inordinate Affection, evil Concupiscence, and Covetousness which is Idolatry. For which things sake the Wrath of God cometh on the Children of Disobedience. Col. 3. 5, 6.

For this is the Will of God, even your Sanctification, that ye should abstain from Fornication; that every one of you should know how to possess his Vessel in Sanctification and Honour, not in the Lust of Concupiscence, as the Gentiles which knew not God. 1 Thess. 4. 3, 4, 5.

Knowing this, that the Law is not made for a righteous Man, but for Whoremongers, for them that defile themselves with Mankind, &c. 1 Tim. 1. 9, 10.

Lest there be any Fornicator, or profane Person, as Esau, *who for one morsel of Meat sold his Birth-right.* Heb. 12. 16.

Marriage is honourable in all, and the Bed undefiled: but Whoremongers and Adulterers God will judg. Heb. 13. 4.

Where-

Wherefore lay aside all Filthiness, and superfluity of Naughtiness, and receive with Meekness the engrafted Word, which is able to save your Souls. Jam. 1. 21.

Ye Adulterers and Adulteresses, know ye not that the Friendship of the World, is Enmity with God? Jam. 4. 4.

Having Eyes full of Adultery, and that cannot cease from Sin, beguiling unstable Souls. 2 Pet. 2. 14.

For all that is in the World, the Lust of the Flesh, and the Lust of the Eyes, and the Pride of Life, is not of the Father, but of the World. 1 Joh. 2. 16.

Even as Sodom *and* Gomorrha, *and the Cities about them, in like manner giving themselves over to Fornication, and going after strange Flesh, are set forth for an Example, suffering the Vengeance of Eternal Fire.* Jude ver. 7.

But the fearful, and unbelieving, and abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Liars, shall have their part in the Lake which burneth with Fire and Brimstone: which is the second Death. Rev. 21. 8.

More Places of Scripture might be cited to this purpose, but I suppose these may be sufficient to convince any sober rational Christian of the Dangers that attend the sinful Wickedness of Incontinency and Whoring. I shall therefore proceed to the next Chapter, and acquaint the Reader with some few signal Marks of God's Justice in the punishment of Persons guilty of such profane Wickedness, and so shall conclude this Treatise.

CHAP.

CHAP. XII.

An Account of some Persons signally punished by Almighty God for the Profane and Wicked Vice of Whoring, and Lustful Intemperancy.

WE read in Scripture that the *Sons of* Ely *were Sons of* Belial, *they knew not the Lord. And when their Father heard all that his Sons did unto all* Israel, *and how they lay with the Women that assembled at the Door of the Tabernacle of the Congregation*; Their Father *Ely* reprov'd them, saying, *Ye make the Lord's People to transgress. If one Man sin against another, the Judge shall judge him: but if a Man sin against the Lord, who shall intreat for him? Notwithstanding they hearkned not to the Voice of their Father, because the Lord would slay them.* Which accordingly came to pass; For the *Philistines* fighting against *Israel*, made a great Slaughter of them, *for there fell of* Israel *thirty thousand Footmen. And the Ark of God was taken, and the two Sons of* Eli, Hophni *and* Phineas *were slain.* 1 Sam. 2. 12, 22, 24, 25. and 4. 10, 11.

And *David* having committed Adultery with *Bathsheba* the Wife of *Uriah*, and caused her Husband to be slain; The Lord thereupon caused *Absalom David*'s own Son, to rebel against him, so that he was forced to flie from *Jerusalem* for fear of his Son, and had his Head covered, and went barefoot, and wept when he went up by the Ascent of Mount *Olivet*: As appears by the Story, in the 2 *Sam. Ch.* 11. and 15.

In *Germany* a Gentleman of Note, finding his Wife in Bed with another Man, slew first the Adulterer, and then his own Wife.

A Nobleman in *Servia* being taken in Adultery with the Husband of the Adulteress bound him Hand and Foot, cast him into Prison, kept him fasting, only causing daily hot Dishes of Meat to be set before him, to tantalize him with the smell: in this Torture the Lecher continued till he gnawed off the Flesh from his own Shoulders, and on the eleventh day he died.

Mary of *Arragon*, Wife to the Emperor *Otho* the 3d, carry'd a young Fornicatour along with her in Womans Habit: But he being discovered was burnt to death. Afterwards soliciting the Count of *Mutina*, and not able to draw him to her Lure, she accused him to the Emperor, of attempting a Rape upon her, for which he was Beheaded: But the Emperor at last finding out his Wife's Wickedness, caused her to be burnt at a Stake.

Luther tells us of a great Man in his Country, so besotted with the Sin of Whoredom, that he was not ashamed to say, that if he might live for ever here, and be carried from one Whore-house to another, there to satisfy his Lusts, he would never desire any other Heaven; this Vile Fellow afterwards breathed out his wretched Soul betwixt two notorious Harlots.

Joan Queen of *Naples* was insatiable for her Lust, which caused her to hang her first Husband (which was *Andrew*, second Son to the King of *Hungary*) at her Window, for insufficiency. Her second Husband was *Duke* of *Tarentum* who died with the over-straining himself to satisfy her Lustful Appe-

Appetite. Her third Husband *James* of *Tarragon*, a gallant Gentleman, she Beheaded, for lying with another Woman. Her fourth Husband was *Otho* Duke of *Brunswick*, in whose time the King of *Hungary* drew her out of her Kingdom, and having taken her, hung her out of the same Window, where she had hang'd her first Husband.

An ancient Gentleman of good Account, marrying a beautiful young Gentlewoman, but having no Issue, he took into his House a young Gentleman, a Neighbours Son, and compleatly qualified, purposing to make him a sharer in his Estate. This Gentleman grows familiar with his Wife, which gave so much occasion of Suspicion, and caus'd such a Rumour in the Country, that his Father requires him to return home again: He doth so, but at parting, promiseth Marriage to the Gentlewoman, in case of her Old Husbands decease, and she to him, both with Oaths. The Old Gentleman's Maid meeting with this young Gallant over a Glass of Wine, tells him in private, how much his Company was missed at her Master's House, and his Return desired. But withal, tho she knew the Familiarities between him and her Mistress, yet it was all feigned, for another enjoyed both her Heart and Body (naming the Person); the Gentleman is startled, but incredulous. And after some time the Old Gentleman sends for him again; he goes in the Night, but very privily (having before by Letter desired that the Garden Door might be left open for him) and tells the Old Gentleman the reason of his absence: But ere before he went back, he goes softly to the Gentlewoman's Bed-chamber Door (who often lay by

her self) and hears the Whispers of two distinct Voices. Upon which in a sudden Passion, he resolves to break in upon them, and run them through with a Sword; but relenting with tenderness, he departs softly to his own house, grows melancholy and distemper'd; but recovering, he resolved to travel. The Old Gentleman sends for him to take an unwilling Farewel: At the importunity of his Father he goes. After Dinner the Gentlewoman singles him out for a Farewel, weeping in his Bosom, and beseeching him to have care of his Safety, but especially of his Vow and Promise. Instead of a Reply, he gave her a Letter, which he desired her to peruse in his Absence. She opens the Letter, and reads there all the Story of her Lust laid open, particularly and pathetically. This struck her to the Heart. She falling presently into Frenzy and Despairing, soon after died: Which News came to the Gentleman before he reach'd *Gravesend*. The Old Man afterwards inriched him with a great part of his Land, which he enjoys (saith my Author) to this day.

Thomas Savage frequenting the House of *Hannah Bran*, a noted Bawdy-House, spending upon her such Money as he could get, to satisfy his own Lust and her craving Appetite, is tempted first to stealing and purloining from his Master, and at length to the murthering of a Maid, his Fellow-Servant; for which he was afterwards brought to the Gallows and hang'd.

Mr. *Robert Fonlis* of *Stanion Lacy*, first an Adulterer, and then a Murtherer of his Bastard Child, ended his Days very Ignominiously at *Tyburn*, tho Penitently.

John Allerton Bishop of *Waterford* in *Ireland*, for unnatural Concupiscence came to a very disgraceful end, being arraigned and executed at *Dublin* for the same.

Venery was the Destruction of *Alexander* the Great, of *Otho* the Emperor (call'd for his good parts otherwise, *Miraculum mundi*) of Pope *Sixtus* 4. who died of a Wicked Waste; of *Paul* the 4th, of whom it passed for a Proverb, *Enim per cunnum panem animam profudisse, per quam acceperat.*

'Tis notoriously known, how far this Sin prevailed in *England*, amongst the Lazy Monks and Nuns, what Skulls of Infants were found near their Religious Houses, before the dissolution of them in *K. H.* 8. days: And much about the same time, or at the beginning of the Reformation (as I have read in a Letter writ by the Pope's Notary to a Gentleman of *Germany*, says my Author) there was a Nunnery visited in the Outer Shire of *Italy*, and thirteen of the Nuns found with Child at the same time, all by the Confessor, for which cause by order of the Pope it was put down.

The Minister of *Staunton Lacy*, Mr. *Fowler* aforementioned, who was executed at *Hereford* in 1678. for murdering his Bastard Child; being on the place of Execution, he admonished the People to consider the Mischief of Uncleanness, and what a Sin it was, for a Member of Christ to make himself the Member of an Harlot; that it was a Sin that seldom goes alone, but is the Mother-sin to a number more; warning all to avoid the Snares of a Whorish Woman, and to keep the Marriage Bed undefiled, and to remember his own miserable End, occasioned by his sinful dealing of the same.

Nathaniel Butler, executed in *Cheapside*, 1657, for killing his Fellow-Prentice; being at the place of Execution, he warned the People to beware of the Beginning of Sin, saying, *When I was first enticed into Evil, I was tender and fearful of it; but not diligently hearkning to the Word of God, nor the Voice and Checks of Conscience, I went on so, that by degrees I was emboldned in Sin, and at last it became as familiar to me as my daily Food. Therefore as you love your Souls, take heed of the beginnings of Sin: If I had so done, I had escaped this Punishment and Shameful end. O that I could prevail (cry'd he) with every young Person to cast away Sin betimes, and check it in the first beginning; and that I had taken the Counsel which I have now given, &c. Loathing my Beloved and Darling-Sin Uncleanness.* And admonishing all young People to watch and pray against it, Hoping if he were to live as many Years, as he had then but Moments to live, he should (through the Grace of God) never commit it any more.

John Markerman, executed in *Essex* for murdering his Wife, *April* 17. 1688, confessed he had departed from his God in his Youth; that he had neglected the Church and the publick Worship of God, and choosing rather to spend his time in an Ale-house: It brought me (says he) to Evil Company, and so to Drunkenness; which getting an habit made me a professed Enemy to God, and to give my self over to Swearing and Cursing, Lying, Whoring, and so from one Sin to another, till I arrived at the height of all Impiety, &c. That formerly he loved to commit Sin, but now hated the very thoughts of it, and would not commit a Sin for a Kingdom; exhorting the People to take need

heed of the beginnings of Sin, telling them you will find if once you habituate your selves to the committing of Sin, it will be very hard to root it out: it must cost you many a Tear, and much Bitterness in crucifying your Darling-Sins: which Trouble and Expence might be sav'd, if you would be careful to resist the first Temptation. Bewailing his Drunkenness and Uncleanness.

Henry Parker Executed at *Tyburn* 1689, for Counterfeiting Guineas, lamented much the misspending of his Time, saying, *O the precious Time I have squandered away upon Trifles and Vanities, upon my Lusts and Pleasures, which I now want to make my Peace with God, and purchase Eternal Life! That it was not so easy to repent as he supposed.*

It were endless to enumerate all the sad Examples of Divine Judgments that might be brought under this Head, but I shall not multiply Examples, but recommend those already set down, to the perusal and serious Consideration of all profane, lascivious, incontinent, debauched Persons, and shall conclude and shut up all in St. *Paul's* Advice to them, *Rom.* 13. 13, 14. *Let us walk honestly as in the day, not in Rioting and Drunkenness, not in Chambering and Wantonness, not in Strife and Envying. But put ye on the Lord Jesus Christ, and make no Provision for the Flesh to fulfil the Lusts thereof.*

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BOOKS written in defence of fundamental Errors and Heresies, such as *Arianism*, *Socinianism* and *Deism*, being often found of pernicious consequence, in regard that thro the corruption of Nature the Poison is more like to spread than the Antidote, and may largely be diffus'd before a proper Remedy can be prepar'd; our wise and pious Legislators thought fit to give some curb thereto by that seasonable Act made the last Sessions, *for the more effectual suppression of Blasphemy and Prophaness*, an Abstract of which I thought fit to present the Reader in this Second Edition: which is as follows.

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Denying any of the Persons of the Trinity to be God, asserting more Gods than one; that the Bible is not of Divine Authority, or Christian Religion not true.

For the first Offence disabled from bearing any Office, or having profit from it.

credible Witnesses, shall for the first Offence be judged incapable, and disabled in Law to have or enjoy any Office or Imployment, Ecclesiastical, Civil or Military, or any part in them or profit from them: and if at the time of their Conviction they enjoy any Office or Imployment, it is hereby declared Void.

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